

**Dr. Aurang Zeb Azmi**

# **STANDARD Arabic Grammar**



**ROSEWORD**

**Part 2**

# **STANDARD ARABIC GRAMMAR**

**Dr. Aurang Zeb Azmi**

**Part-II**

**Roseword Books, New Delhi (India)**

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| Title of the Book:   | Standard Arabic Grammar                                    |
| Author:              | Dr. Aurang Zeb Azmi                                        |
| Published by:        | Roseword Books,<br>Abul Fazl Enclave, New Delhi-<br>110025 |
| Year of Publication: | September, 2014                                            |
| ISBN:                | 978-81-925611-8-9                                          |

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## Preface

Though Arabic has, for a long time, been a language of business and trade, and later on it became a source of knowledge, it has at present gained a new dimension dealing with employment, economy and diplomatic relations. To-day the people don't learn it for the purpose of arts and sciences. But, they learn it only for the sake of business sort. That is the reason that the standard of language in terms of knowledge has become low and therefore the scholars do not have sound knowledge and thereby they commit such lingual blunders which cannot be ignored. For this very reason, I strived to undertake this sort of work which covers both the sides - knowledge and business, hoping that the readers could gain sound knowledge of the language and achieve the goal of business language as well.

This work is mainly based on an Urdu book of Arabic Grammar '*Asbāq al-Naḥw*' of Ḥamīduddīn Farāhī, which is very useful and handy in use. Furthermore, it is supposed to be benefited from the book '*al-Mufaṣṣal fī 'Ilm al-'Arabīyyah*' of Jā'rullāh al-Zamakhsharī. While, on the other hand, a famous book '*An Applied Grammar of Standard Arabic*' of Prof. F. U. Fārūqī (JNU, New Delhi), has been a good source of reference.

Though many useful books are available in English on this topic, none of them has encompassed all grammar parts.

Hence a need for more comprehensive work was felt and I eventually made up my mind to write such a book that may contain the following improved features:

- (a) That it may be very short and easy to grasp the subject.
- (b) That it may contain all possible things related to the topic.
- (c) That it may present some new and short methods to deal with the problems.
- (d) That it may include all useful and easy sort of things related to the topic, mentioned in other books.

I think it will be injustice if I do not mention the selfless assistance for the accomplishment of the said work. So, at first, I feel blessed to thank Prof. N. A. Khān, the Head, Dept. of Arabic & Persian (Visva-Bhārati, W.B), for allowing me to write this book on his personal computer without which it was not possible to finish this work. I also extend my hearty gratitude to my dear father *Janāb* Layīque Aḥmad who revised the language of this book and gave valuable suggestions. I should not forget to thank my friend Mr. Farīd Aḥmad who suggested me to make necessary changes in understanding the Grammatical rules and principles. Dr. Heifā' Shākrī also deserves to be thanked for the valuable advices she gave.

Last but not the least, I pray to Almighty Allāh to make this book useful to the readers and scholars of Arabic language, and to consider it as a source of 'divine reward' for me. Āmīn!!

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## Tense

### (الزَّمنُ)

Before discussing the tense and other related contents, it is better to shed light on some basics:

#### What is Derivation?

Derivation in Arabic is اشتقاق (Ishtiqaq) which means to have branches, and in grammatical term, it means to derive words from stem-letters (المادة). For example, ف, ع and ل are stem-letters from which the below verbs, participles and adverbs are derived:

فَعَلَ (He did.), فُعِلَ (It was done.), يَفْعَلُ (He does/He will do.), فَاعِلٌ (Doer), مَفْعُولٌ (Done) and مَفْعَلٌ (Place for work) etc.

This unique formation is specified with the Arabic language only.

#### What are Stem-letters?

It is clear from the above examples that different derives are made from only few letters which are called as Stem-letters. Such derives are made by adding a letter or dropping the other or changing their vowel signs. Their stem is only one so they are united in the meaning or centralized in the aim.

In order to know the stem letters of a derive the letter or vowel sign added to it, is dropped such as in the case of active participle فَاعِلٌ the additional letter ا is dropped and then there left ف, ع and ل as the stem-letters. Likewise in the

case of **يَفْعَلُ** the sign of Aorist **ي** is dropped then there come out **ف, ع** and **ل** which are the stem-letters.

Apart from knowing their stem-letters, this method will help to go through their other derives and their meanings in the Arabic dictionary which is mostly made on the said pattern. To conclude, this will help us to find out the following:

- (a) Form of the Word
- (b) Meaning of that Form
- (c) Fixation of the Stem-letters.

To make it more easy, one can fix the **ف, ع** and **ل** as the basic form and imagine the others on them, e.g. **نَاصِرٌ** on the form of **فَاعِلٌ** and **مِنْظَارٌ** on the form of **مِفْعَالٌ**. Now it will be easy to know the Stem-letters through this basic form. The stem-letters of **مِنْظَارٌ** is **ن, ظ** and **ر**. These letters may also be named as **ف** letter, **ع** letter and **ل** letter, e.g. **مَقْتُولٌ** its **ف** letter is **ق**, its **ع** letter is **ت** and its **ل** letter is **ل** itself. And mostly, the verb consists of three letters, and if any letter is added to the stem-letters the last letter will be called as the **ل** letter.

### Extra Letters

Extra letters are meant 'the letters which come in the noun and verb and are not among the stemletters' but it doesn't mean that they are always extra. They can be one of the stem-letters too except **ا**. The extra letters in Arabic are a total of nine i.e. **ه, ن, م, ل, س, ت, ا, ع, ه** and **ي**. There is an interesting dialogue between the teacher and the student regarding these extra letters:

**The Student:** Sir, what are the extra letters?

**The Teacher:** **سَأَلْتُمُونِيهَا** (All of you have asked me about them.)

**The Student:** Sir, I never asked about them.

**The Teacher:** الْيَوْمَ نَسِيتَهُمَا (Today, you have forgotten them.)

They are elaborated below:

1. ء: It will be extra when it comes in the beginning of Triliteral word whose all three letters are stem-letters, e.g. أَرْبَب and أَكْرَم or أَوْلَى where both the conditions are permitted.
2. ا: It can be extra in the beginning because no words begin with it. It will be extra when it comes in the middle whether the word is Triliteral, Quadriliteral or else, e.g. حَلَبَلَب and سَرَادِخ, حُبْلَى, كِتَاب, خَاتَم. It should be noted that it will not be added except when it comes at the end, e.g. مَعْرَى.
3. ت: It will be extra in the beginning of the verbs تَفْعِيل, تَفَاعَل, تَفَعَّل and their derives. It will be extra at the end of feminine gender and plural and also in the words رَعْبُوت, جَبْرُوت and عَنَكَبُوت. It will not be extra except in the words سَنَبَتَة and تُولَج, تَرْتَب.
4. س: It comes extra in استَفْعَال, e.g. استَقْبَل and استَنْصَر. It is also extra in اسْطَاع where one ت is dropped.
5. ل: It is used extra in أُولَئِكَ, هُنَالِكَ and ذَلِكَ as the A'sha said:

|                                            |                                           |
|--------------------------------------------|-------------------------------------------|
| أُولَئِكَ قَوْمِي لَمْ يَكُونُوا أَشَابَةً | وَهَلْ يَعِظُ الضَّلِيلُ إِلَّا أُولَئِكَ |
|--------------------------------------------|-------------------------------------------|

It is also extra in the words فَجَعَلَ, زَيْدِل, عَيْدِل.
6. م: It will be extra when it comes in the beginning of a Triliteral noun, e.g. مَقْيَاس, مَكْرَم, مَضْرَب, مَقْتَل. It will not be extra in the verbs.
7. ن: It will be extra when it comes at the end and after ا, e.g. عَثْمَانُ and لَقْمَانُ except when there is a strong evidence for becoming of the letter one of the origins,

e.g. حَسَّانٌ. It will be also extra when comes in the begibinnig of the Aorist, e.g. نَفَعْلُ and also on the form of انْفَعْل. It is also extra in عَصْنَفَر, شَرْنَبِث and عَرْنَد.

8. ه: It will be extra if it comes as a pauser letter, e.g. كِتَابِيَه and ثَمَّه. It is too extra after the letter of *madd*, e.g. وَا and غَلَامُوْه. It is also extra in the plural of اُمَّ, e.g. سَلْهَب and هَجْرَع, هَرْكَوْلَة, اَهْرَاقَة, اَمَهَات (which is originally سَلْب).  
9. ي: It will be extra when it is a sign of the Aorist, e.g. يَلْمَع and يَضْرِب. It is also extra in عَثِير and زَبِينَة. When it comes anywhere in the Quadriliteral words except in the beginning, it be extra letter, e.g. سَلْحَفِيَة so it is not extra in يَسْتَعْوِر.

## The Verb

### (الفعل)

The verb denotes an action and its time. It has three divisions according to letters, derivation and meaning, which are as follows:

#### Division of Verb according to its Letters

The verb is divided into two according to the letters:

- (1) **الفعل الثلاثي** (Trilateral Verb): It is also divided into two:
  - (a) **المجرّد** (Mujarrad): The verb which has no additional letters, e.g. **فَعَلَ**.
  - (b) **المزید** (Mazīd): The verb that has additional letter, e.g. **أَفْعَلَ**.
- (2) **الفعل الرباعي** (Quadrilateral Verb): It is also divided into two:
  - (a) **المجرّد** (Mujarrad): The verb which has no additional letters, e.g. **فَعَّلَ**.
  - (b) **المزید** (Mazīd): The verb that has additional letter, e.g. **تَفَعَّلَ**.

These four kinds have some other branches which are called as 'Stem-forms' (أبواب).

#### Division of Verb according to its Derives

There are five known derives from a stem of verb, which are as follows:

- (1) **الفعل الماضي** (Past Tense), e.g. **فَعَلَ** (He did).

- (2) الفعل المضارع (Aorist), e.g. يَفْعَلُ (He does/He will do).
- (3) الأمر (Imperative Verb), e.g. افْعَلْ (Do).
- (4) الفاعل (Active Participle), e.g. فَاعِلٌ (Doer).
- (5) المصدر (Infinitive/Gerund), e.g. فِعْلٌ (To do/Doing).

These derives are found in all verbs, Triliteral & Quadriliteral, but *mujarrad* Triliteral has some other derives that are given below:

- (1) اسم المبالغة (Noun for Exaggeration), e.g. فَعَّالٌ (Great doer).
- (2) الصفة (Adjective), e.g. فَعِيلٌ (The person who has credit of the deed).
- (3) اسم التفضيل (Adjective for Comparative & Superlative Degrees), e.g. أَفْعَلٌ (More doer than others/the most doer).
- (4) الظرف (Adverbs), e.g. مَفْعِلٌ and مَفْعَلٌ (Place or Time of deed).
- (5) اسم الآلة (Tool Noun), e.g. مِفْعَلٌ (Tool for work).

### Division of Verb according to Meaning

In terms of their meaning, the verbs are divided into two categories:

- (1) The Transitive Verb (الفعل المتعدي)
- (2) The Intransitive Verb (الفعل اللازم)

The verbs generally should have their subjects and objects to make a complete sentence, e.g. "أَكَلَ" (ate), "شَرِبَ" (drank), "قَرَأَ" (read) and "كَتَبَ" (wrote). They are called الفعل المتعدي (Transitive Verb). However, some verbs become complete sentence having their subjects only and they don't require any compliments, e.g. "قَامَ" (stood), "جَلَسَ" (sat), "نَامَ" (slept) and "اسْتَيْقَظَ" (awoke). They are called الفعل اللازم.

The intransitive verb<sup>1</sup> will always be related to its subject but the transitive verb is sometimes related to its subject while some other times it is related to the object. The first one is called as 'الفعل المعروف' (Active Voice) while the second one is named as 'الفعل المجهول' (Passive Voice). For instance, "ate", "drank" and "wrote" are the *al-Fi'l al-Ma'arūf* while "was eaten", "was drunk" and "was written" are *al-Fi'l al-Majhūl*. It is very peculiar in Arabic that the *al-Fi'l al-Majhūl* sometimes gives the meaning that comes out from the verbal noun, e.g. ضَرِبَ (He was beaten. or He received injury.). Like the verbs, the subject also comes as the Active Voice and Passive Voice, then the first one is called as (ذو الفعل المعروف) and the second one is called as (ذو الفعل المجهول).

---

<sup>1</sup> Passive is never made from intransitive verbs.

## Verbal Noun

### (اسم الفعل)

Two important things need to be discussed here because they are left unturned in many of the grammar books, i.e. Verbal Noun and Voice Noun.

- (a) **Verbal Noun:** These are such letters that may act like verbs but don't accept their signs. They are of two kinds:
- (1) Extemporized: These are such verbal nouns that have no origin, e.g. هَيْهَاتَ (Alas!), شَتَّانَ (Differed), وَيَّ (Amazing!), أَفَّ (Oh), أَوْهَ and آهَ (Alas!), صَهْ (Silence.) and آمِينَ (May Allāh accept it!).
  - (2) Derived: These are such verbal nouns that are made for other purpose but they are sometimes used for the meaning of other purposes, e.g. عَلَيْكَ نَفْسَكَ (Take care.), إِلَيْكَ عَنِّي (Be far.), ذُونُكَ الدَّرْهَمَ (Take dirham.), مَكَانَكَ (Don't move.), رُوَيْدَ أَخَاكَ (Give your brother a chance.) and بَلِّهَ الْأُكُفَّ (Leave the palms.).

The verbal nouns remain in the same condition in regard of singular, dual, plural, masculine and feminine except كَ which changes accordingly, e.g. عَلَيْكَ, عَلَيْكُمَا, عَلَيْكُمْ and عَلَيْكُنَّ.

All of them are traditional except the one which is on the form of فَعَالٍ, e.g. نَزَالٍ and قَتَالٍ. They are derived from all Triliteral verbs that have conjugations and are not *Nāqish*.

- (b) **Voice Noun:** These are similar to the verbal noun. All of them are traditional. They are of two kinds:
- (1) Voice for calling non-personal things: They are هُسْنُ

(for calling a goat.) and هَيْدَ (for calling a camel.)  
(2) Voice of non-personal things: They are عَأَقِي (voice of crow.) and طَقْ (voice of a stone.)<sup>1</sup>

---

<sup>1</sup> Its numerous examples have been given in the book of al-Zamakhsharī 'al-Mufaṣṣal fī 'Im al-'Arabīyyah'.

## The Rule for Making Active Voice Verb into the Passive Voice

In order to make passive voice from *Mujarrad* Triliteral verb of the Past Tense *ḍammah* is applied to its first letter while *kasrah* is given to its second letter. Other changes of conjugation will remain same. For example, فُعِلَ was made from فَعَلَ.

And if it is *mazīd*, *ḍammah* will be given to the first letter while *kasrah* will be applied to its third letter in place of the second letter, e.g. أُفْعِلَ is made from أَفْعَلَ.

In the Aorist, *ḍammah* is applied to the first letter and the vowel sign of the last second letter is changed into *fathah*, e.g. يُفْعَلُ is made from يَفْعَلُ and يُفْتَعَلُ is made from يَفْعَلُ.

## Stem-Forms of Mujarrad Triliteral Verb

There are only three forms of the *active voice mujarrad* Triliteral past tense as well as of the *active voice* Aorist. They are as follows:

(1) The *active voice* mujarrad Triliteral past tense:

- (a) **فَعَلَ**, e.g. **فَتَحَ**, **مَنَعَ** and **بَحَثَ**.
- (b) **فَعِلَ**, e.g. **سَمِعَ**, **مَرَضَ** and **ضَحِكَ**.
- (c) **فَعُلَ**, e.g. **حَلُمَ**, **كُرُمَ** and **ضَعُفَ**.

(2) The *active voice* Aorist:

- (a) **يَفْعُلُ**, e.g. **يَمْنَعُ**, **يَفْتَحُ** and **يَبْحَثُ**.
- (b) **يَفْعِلُ**, e.g. **يَقْرُضُ**, **يَضْرِبُ** and **يَمْلِكُ**.
- (c) **يَفْعُلُ**, e.g. **يَحْلُمُ**, **يَكْرُمُ** and **يَضْعُفُ**.

Now these *stem-forms* are six which are given below:

- (1) **يَفْتَحُ فَتَحَ**
- (2) **يَضْرِبُ ضَرَبَ**
- (3) **يَنْصُرُ نَصَرَ**
- (4) **يَسْمَعُ سَمِعَ**
- (5) **يَحْسِبُ حَسِبَ**
- (6) **يَكْرُمُ كَرُمَ**

Apart from all *stem-forms* the stem-form of **يَكْرُمُ كَرُمَ** shall always remain *active voice* because it always indicates to any character. Thus no *passive voice* will come from this *stem-form*. As for the characters of other stem-forms they will be mentioned later in the chapter of the characters of the *stem-forms*.

## Conjugation of these Stem-forms

All Arabic verbs change according to the number and gender of the subject. It means that for the third person singular masculine the verb has a form while for the third person singular feminine there is another form and so on. However, the first person singular of both the masculine and the feminine genders, has a common form of the verb. Similarly, the plural masculine and the plural feminine of the first person have a common form of the verb. These changing forms that take place according to persons, numbers and genders, are called in Arabic as **صَرَّفَ** which means to change a little. It should be noted that there is no difference between the *active voice* and the *passive voice* according to their conjugation except the vowel signs. Let's see for example:

### Conjugation of Active Voice Triliteral Past Tense:

| Third Person |                              | Second Person                  |                                 | First Person              |                            |
|--------------|------------------------------|--------------------------------|---------------------------------|---------------------------|----------------------------|
|              | Masc.                        | Femn.                          | Masc.                           | Femn.                     | Masc.&Femn.                |
| Sing.        | فَعَلَ →<br>He did.          | فَعَلَتْ →<br>She did.         | فَعَلْتَ →<br>You did.          | فَعَلْتِ →<br>You did.    | فَعَلْتُ<br>I did.         |
| Dual         | فَعَلَا →<br>They (two) did. | فَعَلْتَا →<br>They (two) did. | فَعَلْتُمَا →<br>You (two) did. | → -Do-                    | فَعَلْنَا<br>We (two) did. |
| Plurl.       | فَعَلُوا →<br>They did.      | فَعَلْنَ →<br>They did.        | فَعَلْتُمْ →<br>You did.        | فَعَلْتُنَّ →<br>You did. | ↓-Do-                      |

**Note:** There will be no change in the conjugation of *passive voice* except the change that happened in respect

of vowel signs.

### Conjugation of Active Voice Aorist

|       | Third Person                            |                                        | Second Person                    |                                  | First Person                      |
|-------|-----------------------------------------|----------------------------------------|----------------------------------|----------------------------------|-----------------------------------|
|       | Masc.                                   | Femn.                                  | Masc.                            | Femn.                            | Masc.&Femn                        |
| Sing. | يَفْعَلُ →<br>He does/will do.          | تَفْعَلُ →<br>She does/will do.        | → -Do-                           | تَفْعَلِينَ →<br>You do/will do. | أَفْعَلُ<br>I do/shall do.        |
| Dual  | يَفْعَلَانِ →<br>They (two) do/will do. | تَفْعَلَانِ →<br>You (two) do/will do. | → -Do-                           | → -Do-                           | نَفْعَلُ<br>We (two) do/shall do. |
| Plurl | يَفْعَلُونَ →<br>They do/will do.       | يَفْعَلْنَ →<br>They do/will do.       | تَفْعَلُونَ →<br>You do/will do. | تَفْعَلْنَ →<br>You do/will do.  | ↓-Do-                             |

#### Note:

(a) There would be no difference in the conjugation of other *stem-forms* except the change that occurs in regard of their vowel signs.

(b) ي, ت, ا and ن, which come in the beginning of above cases, are named as the signs of Aorist.

(c) There may happen some changes in the following conjugations of Aorist which will be discussed later in some other suitable places:

#### (a) Conjugation of Active Voice Akhaff Aorist

|       | Third Person |            | Second Person |             | First Person |
|-------|--------------|------------|---------------|-------------|--------------|
|       | Masc.        | Femn.      | Masc.         | Femn.       | Masc.&Femn.  |
| Sing. | يَفْعَلُ →   | تَفْعَلُ → | → -Do-        | تَفْعَلِي → | أَفْعَلُ     |

|       |              |              |              |              |          |
|-------|--------------|--------------|--------------|--------------|----------|
| Dual  | يَفْعَلَا →  | تَفْعَلَا →  | → -Do-       | → -Do-       | نُفْعَلُ |
| Plurl | يَفْعَلُوا → | يَفْعَلْنَ → | تَفْعَلُوا → | تَفْعَلْنَ → | ↓-Do-    |

**Note:** There will be no change in the conjugation of *passive voice* except the change that happened in respect of vowel signs.

### (b) Conjugation of Active Voice Khafif Aorist

|       | Third Person |              | Second Person |              | First Person |
|-------|--------------|--------------|---------------|--------------|--------------|
|       | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn   |
| Sing. | يَفْعَلُ →   | تَفْعَلُ →   | → -Do-        | تَفْعَلِي →  | أَفْعَلُ     |
| Dual  | يَفْعَلَا →  | تَفْعَلَا →  | → -Do-        | → -Do-       | نُفْعَلُ     |
| Plurl | يَفْعَلُوا → | يَفْعَلْنَ → | تَفْعَلُوا →  | تَفْعَلْنَ → | ↓-Do-        |

**Note:** There will be no change in the conjugation of *passive voice* except the change that happened in respect of vowel signs.

### (c) Conjugation of Active Voice Athqal Aorist

|       | Third Person   |                  | Second Person |                  | First Person |
|-------|----------------|------------------|---------------|------------------|--------------|
|       | Masc.          | Femn.            | Masc.         | Femn.            | Masc.&Femn.  |
| Sing. | يَفْعَلَنَّ →  | تَفْعَلَنَّ →    | → -Do-        | تَفْعَلَنَّ →    | أَفْعَلَنَّ  |
| Dual  | يَفْعَلَانَّ → | تَفْعَلَانَّ →   | → -Do-        | → -Do-           | نَفْعَلَنَّ  |
| Plurl | يَفْعَلَنْ →   | يَفْعَلْنَانَّ → | تَفْعَلَنْ →  | تَفْعَلْنَانَّ → | ↓-Do-        |

**Note:** There will be no change in the conjugation of *passive voice* except the change that happened in respect of vowel signs.

#### (d) Conjugation of Active Voice Thaqīl Aorist

|       | Third Person    |              | Second Person |              | First Person |
|-------|-----------------|--------------|---------------|--------------|--------------|
|       | Masc.           | Femn.        | Masc.         | Femn.        | Masc.&Femn   |
| Sing. | يَفْعَلُنْ<br>→ | تَفْعَلُنْ → | → -Do-        | تَفْعَلُنْ → | أَفْعَلُنْ   |
| Dual  | ***             | ***          | ***           | ***          | تَفْعَلُنْ   |
| Plurl | يَفْعَلُنْ →    | ***          | تَفْعَلُنْ →  | ***          | ↓-Do-        |

**Note:** There will be no change in the conjugation of *passive voice* except the change that happened in respect of vowel signs.

#### Conjugation of Imperative Verb

Imperative verb comes only for the second person. It is derived from *Akhaff*, *Athqal* & *Thaqīl* Aorist. It is made by dropping the signs of Aorist if there is *sukūn* on the second letter of the tense then 'ʾ' *maksūrah* will be added in case of having *fathah* or *kasrah* on its third letter while 'ʾ' *maḍmūmah* will be added if there is *ḍammah* on its third letter. For instance,

#### (a) Conjugation of Simple Imperative Verb

##### Second Person

|        | Masc.        | Femn.      |
|--------|--------------|------------|
| Sing.  | إِفْعَلْ →   | إِفْعَلِيْ |
| Dual   | إِفْعَلَا →  | → -Do-     |
| Plurl. | إِفْعَلُوا → | إِفْعَلْنَ |

**(b) Conjugation of Athqal Imperative Verb**

**Second Person**

|        | Masc.         | Femn.      |
|--------|---------------|------------|
| Sing.  | إِفْعَلْنَ →  | إِفْعَلْنَ |
| Dual   | إِفْعَلَانِ → | → -Do-     |
| Plurl. | إِفْعَلْنَ →  | إِفْعَلْنَ |

**(c) Conjugation of Thaqil Imperative Verb**

**Second Person**

|        | Masc.        | Femn.      |
|--------|--------------|------------|
| Sing.  | إِفْعَلْنَ → | إِفْعَلْنَ |
| Dual   | ***          | **         |
| Plurl. | إِفْعَلْنَ   | **         |

**Note:** There is no *passive voice* for all kinds of Imperative Verb.

## Usages of Verbs

Some specific words precede the verbs and make some changes in their meanings without having change in their construction. They are as follows:

### (1) Usages of Past Tense

Some words precede past tense, which change its meaning. They are as follows:

- (a) لا, ما, and ما إن: All of these words precede the verbs and give negative meaning and are used once except لا which is used twice with the same or with ما, e.g. ما جاء (Khālīd did not come.) and لا شرب ولا أكل (Neither he drank nor ate.) or ما زرع ولا حصد (Neither he sowed nor reaped)
- (b) قد: It is used only to assert the statement, e.g. قد جاء المسافر (The traveller has come.)
- (c) إن and لو: The both are used for the meaning of 'if' in conditional sentences except that إن gives the meaning of future conditional sentence whereas لو is used for both the conditional and optative sentences. For the conditional sentences, لا is applied to the reply while in optative sentence no such letter is applied, e.g. إن ذهب رجعت (If he goes I will come back.) and لو أخذ الدواء لما مريض (If he had taken medicine he would not have fallen ill.) لو سمع نصيحتي (Would that he had given ear to my advice.)
- (d) إذا: It also gives the meaning of past and future tenses,

e.g. إِذَا جَاءَكُمُ النَّبَأُ (When the great news comes to you ---)

## (2) Usages of Aorist

Some words precede the Aorist also, which change its meanings but no changes take place in its structure. For example:

- (a) سَوْفَ and سَاءَ: They are applied to the Aorist and fix the time for near future, e.g. سَأَرْجِعُ إِلَى الْوَطَنِ (I shall return to my country soon.) and سَوْفَ أَلْقِي مُحَاضَرَةً (Soon I shall deliver a lecture.)
- (b) قَدْ: It also comes before the Aorist and gives the meaning of occasions, e.g. قَدْ يَحْضُرُ الدَّرْسَ (Occasionally he attends/will attend the class.)
- (c) لَوْ: It gives the meaning of conditional sentence, e.g. لَوْ يَحْضُرُ الدَّرْسَ (If he attends the class ----)
- (d) لَا: It is used only for negative Aorist, e.g. لَا يَسْمَعُ (He does not listen/will not listen.)

## (3) Usages of Akhaff Aorist

There are five places where simple Aorist becomes Akhaff. They are as follows:

- (a) When لَمْ is applied to it, it gives the meaning of negative past tense, e.g. لَمْ يَذْهَبْ (He did not go.).
- (b) When لَمَّا is applied to it, it gives the meaning of negative past tense except that the statement is valid till the time, e.g. لَمَّا يَرْجِعْ (He has not come yet.).
- (c) When لَا is applied to it, it gives negative advisable meaning, e.g. لَا يَضْحَكْ (He should not laugh.).
- (d) When لِيُ is applied to it, it makes imperative advisable meaning in the Aorist, e.g. لِيَذْهَبْ (He should go.).

**Note:** If ف, و or ث are added to it, ل will become *sākin* (with *sukūn*), e.g. فليعبدوا ربَّ هذا البيت.

(e) After the letters of condition, e.g. إِنْ يَفْعَلْ أَفَعَلْ (If he does then I will do.)

**Note:** If ف is applied to the reply, there will happen no change to such reply, e.g. وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ.

**Letters of Condition:** لا (If), ما (The thing that), مَنْ (The person who), أين (Where), متى (When), أَيْنَ (Where there), إِذَا (When), أَيُّ (The person who/the place that), كَيْفَ (In a way that) and حَيْثُ (Where there).

مَا is added to all the above letters to put emphasis except مَنْ and أَيْنَ while إِنْ مَا and مَا are changed into إِمَّا and مَهْمَا. And Akhaff doesn't come after إِذَا.

Sometimes, condition is understood hidden so in this case Aorist will come as Akhaff. It happens in five places too:

- (a) After imperative verb, e.g. ارْحَمْ تَرْحَمْ (Expl.: ارحم إن ترحم) (Have mercy you will be bestowed mercy.)
- (b) After negative imperative, e.g. لَا تَفْشَلْ تَغْلِبْ (Don't lose heart you will be successful.)
- (c) After interrogative pronouns, e.g. أَيْنَ زَيْدٌ أَذْهَبَ إِلَيْهِ (Where is Zayd I will go to him.)
- (d) After Optative sentence, e.g. لَيْتَ زَيْدًا قَوِيًّا يَنْصُرُكَ (Would that Zayd be strong to help you.)
- (e) After request, e.g. أَلَا تَنْزِلُ بِنَا نَفْرَحُ بِصَحْبَتِكَ (Would you not come to us so that we may feel happy with your company.)

#### (4) Usages of Khafif Aorist

There are also five places where Aorist becomes Khafif. They

are as follows:

- (a) When **أَنْ** is applied to it, e.g. **أَنْ يَفْعَلَ** (---- is that he may go).
- (b) When **لَنْ** is applied to it, e.g. **لَنْ يَنْظَرَ** (He will never go).
- (c) When **كَيْ** is applied to it, e.g. **كَيْ يَقْرَأَ** (--- so that he may study).
- (d) When **إِذَنْ** is applied to it, e.g. **إِذَنْ يَمْنَعُ** (--- then he shall prohibit).
- (e) When **أَنْ** is hidden before Aorist.

And there are also five places where **أَنْ** is hidden. They are as follows:

- (a) When **حَتَّى** is applied to it after a sentence in future tense, e.g. **أَمْشِي حَتَّى (أَنْ) أَصِلَ إِلَى الْغَايَةِ** (I will go on untill I reach the destination.)
- (b) When **لِ** is applied to a future sentence, e.g. **أَبْحَثُ لِأَعْلَمَ** (I search so that I may know.)
- (c) When **أَوْ**, having the meaning of **إِلَّا**, is applied to it after a sentence that is in future tense, e.g. **الْكَافِرُ يَدْخُلُ النَّارَ أَوْ (أَنْ) يَرْجِعَ عَنْ كُفْرِهِ** (The pagan will enter the Hell unless he reverses from his act)
- (d) When **فَ** is applied to it in the sentences below:
  - 1. Imperative verb, e.g. **إِذْهَبْ مَعَنَا فَتَلْعَبْ (فَأَنْ نَلْعَبَ)** (Come with us so that we may play)
  - 2. Negative verb, e.g. **لَا تَعْجَلْ فَتَسْلَمْ (فَأَنْ تَسْلَمْ)** (Don't hurry so that you may be safe.)
  - 3. Negative (sentence), e.g. **لَمْ أَشْتَمِهِ فَيَشْتَمْنِي (فَأَنْ يَشْتَمَنِي)** (I do not abuse him lest he will abuse me.)
  - 4. Wish, e.g. **لَيْتَنِي صَبَرْتُ فَأَغْلِبَ (فَأَنْ أَغْلِبَ)** (Would that I had kept patience that I may be victorious.)

5. Request, e.g. (فَأَنْ نَلْعَبَ) (Won't you come out with us so that we may play.) and (هَلْ لَكَ حَاجَةٌ إِلَيَّ فَأَقْضِيَهَا) (Are you in need of me, that I may fulfill it.)
  6. Hope & anticipation, e.g. (فَأَنْ نَصْحَبَهُ) (Perhaps he is about to go so we will accompany him.)
- (e) When **و**, having the meaning of **مع**, is applied to the sentences below:
1. Imperative verb, e.g. (أَنْ تَعْمَلَ بِهِ) (Give ear to the advice of the physician and act upon it.)
  2. Negative verb, e.g. (أَنْ تَشْرَبَ اللَّبَنَ) (Don't drink milk while you eat fish.)
  3. Negative (sentence), e.g. (أَنْ يَكْذِبَ) (He must not have advised to speak truth while he himself tells a lie.)
  4. Wish, e.g. (أَنْ أَتَكْرَمَنِي) (Respect me so that I may respect you.) and (أَنْ نَكْذِبَ) (Would that we might be sent back that we could not tell a lie.)
  5. Request, e.g. (أَنْ نَسْمَعَ الْمَحَاضِرَةَ) (Would you not accompany me so that we may attend the lecture.)
  6. Hope & anticipation, e.g., (أَنْ تَنْتَفِعَ) (Perhaps you study this book and get benefitted from it.)

### (5) Usages of Athqal & Thaqil Aorist

There are five places for using the Athqal and Thaqil Aorist. They are as follows:

- (a) When **لَـ** is applied to it, it will add some more emphasis, e.g. **لَيَرْجِعَنَّ** (Surely he will come back)
- (b) When **لَيْتَـ** is applied to it, e.g. **لَيْتَهُ يَفْعَلَنَّ** (Would that he must have done it.)
- (c) When **لَا** is applied to it, e.g. **لَا يَحْضُرَنَّ** (He will never come.)
- (d) When **مَا** of emphasis that generally comes after the letters of condition and occasionally after **رُبَّـ**, is applied to it, e.g. **إِنَّمَا (إِنْ مَا) تَزُورَنَّ زَيْدًا** (If you had visited Zayd any time ----)
- (e) When **هَلْ** and other interrogative letters are applied to it, e.g. **هَلْ تَذْهَبَنَّ** (Shall you go?)

**Note:** Their usages are supposed to be seen in some other places but they are not commonly in use.

## Participle

(ذو الفعل)

The participle is of two kinds, i.e. active participle and passive participle. The method of forming active participle is that it is formed on the pattern of فَاعِلٌ from the *mujarrad* and simple Triliteral, e.g. فَاتِحٌ was made from فَتَحَ and حَاسِبٌ was made from حَسِبَ. And as for the passive participle, it is made on the pattern of مَفْعُولٌ from the *mujarrad* and simple Triliteral, e.g. مَفْتُوحٌ was made from فَتَحَ and مَحْسُوبٌ was made from حَسِبَ.

In case of the *mazīd* and simple Triliteral and the *mujarrad* and *mazīd* simple Quadriliteral verbs, active participle is made by replacing the sign of Aorist from singular of third person of the Aorist by a *maḍmūm* مٌ and putting a *tanwīn* ً on the last letter, e.g. مُفْعِلٌ is made from يُفْعِلُ and مُفْتَعِلٌ is made from يَفْتَعِلُ. And as for their passive participle, *kasrah* of the third stem letter is replaced by *fathah*, e.g. مُفْعَلٌ is made from يُفْعِلُ and مُفْتَعَلٌ is made from يَفْتَعِلُ.

## Infinitive

(اسم الفعل)

It is the base for all derives. It denotes the happening of work without a fixed time like 'to do'. There is no any method to make infinitive. It has some specific forms that are very common. They are as follows:

**(1) The Forms that have *Sukūn* on its Second Stem-Letter:**

- (a) نَصَرَ, فَهَمَّ, فَعَلَ, e.g.
- (b) ذَكَرَ, عَلَّمَ, فَعَلَ, e.g.
- (c) نَذَرَ, نَجَّحَ, فَعَلَ, e.g.
- (d) رَحِمَهُ, مَغَلَّةً, فَعَلَهُ, e.g.
- (e) خَدَمَهُ, نَغَلَةً, فَعَلَهُ, e.g.
- (f) حُمِرَ, قُدِّرَ, فَعَلَهُ, e.g.
- (g) تَقَوَّى, دَعَوَى, فَعَلَى, e.g.
- (h) ذَكَرَى, فَعَلَى, e.g.
- (i) سَكَنَى, بُشِّرَى, فَعَلَى, e.g.
- (j) سَيَّلَانَ, طَيَّرَانَ, فَعَلَانَ, e.g.
- (k) حَرَمَانَ, فَعَلَانَ, e.g.
- (l) غُفِرَانَ, مُكْتَنَانَ, فَعَلَانَ, e.g.

**(2) The Forms that have *Fathah* on its Second Stem-Letter:**

- (a) فَرَحَ, طَلَبَ, فَعَلَ, e.g.
- (b) صَبَرَ, فَعَلَ, e.g.
- (c) هَدَى, فَعَلَ, e.g.
- (d) ذَهَابَ, فَعَالَ, e.g.
- (e) إِبَاءَ, قِيَامَ, فَعَالَ, e.g.
- (f) زَكَامَ, صَدَاغَ, فَعَالَ, e.g.

- (g) غَلَبَةٌ, e.g. فَعَلَةٌ
- (h) نَبَاهَةٌ, رَوَايَةٌ, e.g. فَعَالَةٌ
- (i) تَجَارَةٌ, زِرَاعَةٌ, e.g. فِعَالَةٌ
- (j) خَفَقَانٌ, غَلِيَانٌ, e.g. فُعْلَانٌ

**(3) The Forms that have *Kasrah* on its Second Stem-Letter:**

- (a) كَذِبٌ, e.g. فَعِلٌ
- (b) ذَمِيلٌ, رَحِيلٌ, e.g. فَعِيلٌ
- (c) سَرِقَةٌ, e.g. فَعِلَةٌ

**(4) The Forms that have *Ḍammah* on its Second Stem-Letter:**

- (a) نُذُرٌ, e.g. فُعُلٌ
- (b) وَلُوحٌ, e.g. فُعُولٌ
- (c) صُعُوبَةٌ, e.g. فُعُولَةٌ
- (d) عُرُوجٌ, خُرُوجٌ, e.g. فُعُولٌ

**(5) Those Which are Called as '*Maṣḍarun Mīmīyyun*'**

- (a) مَنَدَبٌ, مَنَزَعٌ, مَنَظَرٌ, e.g. مَفْعَلٌ
- (b) مَرَجَعٌ, e.g. مَفْعِلٌ
- (c) مُحَمَّدَةٌ, e.g. مَفْعَلَةٌ
- (d) مَيَسَرَةٌ, e.g. مَفْعِلَةٌ

**(6) Miscellaneous**

There are some other forms for the verbal noun, which are mentioned below:

- (a) مَغَلَّةٌ, أَكَلَةٌ, e.g. فَعْلَةٌ for number
- (b) جِلْسَةٌ, e.g. فِعْلَةٌ for condition
- (c) غَلَبَانٌ, جَوْلَانٌ, e.g. فُعْلَانٌ for unstable condition
- (d) نُعَاقٌ, نُبَاحٌ, e.g. فُعَالٌ for voice
- (e) حَيَاكَةٌ, مِطَالَةٌ, e.g. فِعَالَةٌ for occupation

## Noun for Infinitive

(اسم المصدر)

It is very similar to the infinitive and gerund. It indicates only to the meaning of infinitive with the omission of a letter or more; and whether this omission is visible or invisible, e.g. عَطَاءٌ (It is the noun of infinitive for إِعْطَاءٌ), عَوْنٌ (It is the noun of infinitive for إِعَانَةٌ), صَلَاةٌ (It is the noun of infinitive for تَصَلُّيًا) and سَلَامٌ (It is the noun of infinitive for تَسْلِيمٌ).

But قِتَالٌ is an infinitive of قَاتَلَ not its noun of infinitive because it is قِتَالٌ where ي is hidden, and the case of عِدَّةٌ is the same.

There is another noun of infinitive which is called 'المصدر الصناعي' (Derived Infinitive). It is derived from a word with the addition of *mushaddad* ي and *round ta* ة respectively, e.g. حَجْرِيَّةٌ from حَجَرَ, حُرِّيَّةٌ from حُرٌّ and إِنْسَانِيَّةٌ from إِنْسَانٌ.

There is another form of noun of infinitive which is made to point out number of work and its condition. The noun of infinitive for number of works comes on the form of فَعْلَةٌ and as for the condition of work, it comes on the form of فِعْلَةٌ. Both of them are from Trilateral verbs.

As for verbs other than trilateral, only noun of infinitive for number of work is made with the addition of one *round ta* ة.

No noun of infinitive for the condition of work comes from verbs other than Trilateral. For example, e.g. هو يأكل في اليوم (He takes meal once a day but he takes it like a greedy man.) and ضَرْبَةٌ فِي الشَّهْرِ تَكْفِي وَعِظَاتٍ فِي السَّنَوَاتِ (To beat once in a month is enough rather than to advise many times in a year.)

In the category of the noun of infinitive another noun for the

infinitive is added with the name of 'المصدر الميمي' (*Mīmī* Infinitive). It is made on the form of 'مَفْعَلٌ', e.g. مَضْرَبٌ, مَنظَرٌ and مَوْقَى from the Triliteral verbs which are not Mithāl whose first stem-letter is changed and while its third stem-letter is not any of the vowels. If the condition is so then it will come on the form of 'مَفْعِلٌ', e.g. مَوْعِدٌ and مَوْقِعٌ. And as for the non-Triliteral verbs, it will come on the form of its passive participle, e.g. مُتَقَدِّمٌ and مُتَأَخَّرٌ.

## Noun for Exaggeration (المبالغة)

There are some common forms for the noun of exaggeration. They are given below:

- (a) بَيَّاعٌ, ظَلَامٌ, بَحَاثٌ, مَنَاعٌ, e.g. فَعَالٌ
- (b) عَمَالَةٌ, عِلَامَةٌ, e.g. فَعَالَةٌ
- (c) خَرِيَجٌ, صَدِيقٌ, e.g. فَعِيلٌ
- (d) حَوْلٌ, e.g. فَعْلٌ
- (e) فَارُوقٌ, e.g. فَاغُولٌ
- (f) حُطْمَةٌ, e.g. فُعْلَةٌ
- (g) مَنَجْرٌ, مَنَتَجٌ, مِمْعَجٌ, e.g. مِفْعَلٌ
- (h) مَنَجَابٌ, مَنَتَاقٌ, مِمَطَارٌ, e.g. مِفْعَالٌ
- (i) مَسْكِينٌ, مَنَتِينٌ, e.g. مِفْعِيلٌ

## Adjective

### (الصفة)

In Arabic, there are certain forms for adjective, which are mentioned below:

The common forms of this derive are as follows:

- (a) سَهْلٌ, مَعْنٌ, فَعْلٌ, e.g.
- (b) صَعْبٌ, فَعْلٌ, e.g.
- (c) صُلْبٌ, فَعْلٌ, e.g.
- (d) حَسَنٌ, فَعْلٌ, e.g.
- (e) مَعْرٌ, مَطْرٌ, فَعْلٌ, e.g.
- (f) فُطْنٌ, فَعْلٌ, e.g.
- (g) شُجَاعٌ, فَعَالٌ, e.g.
- (h) جَبَانٌ, فَعَالٌ, e.g.
- (i) فَعِيلٌ: It is used for both the active and passive participles, e.g. نَتِيفٌ, نَشِيرٌ, مَقِيتٌ, كَسِيرٌ, جَرِيحٌ, قَتِيلٌ and نَتِينٌ, مَطِيرٌ. If it is used for passive participle then this pattern is common for both the masculine and feminine genders and if it is used for active participle then mostly one *round ta* ة is added to it to be distinguished and sometimes, this ة is not applied, e.g. إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ.
- (j) فُعُولٌ. It is used for both the active<sup>1</sup> and passive participles. If it is used for active participle then this pattern is common for both the masculine and feminine

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<sup>1</sup> نجوش and نثور, نتوف, نجوح, معوج.

genders, e.g. **المؤمن صبور شكور** and **المؤمنة صبور شكور** and if it is used for passive participle then mostly one *round ta ʿ* is added to it to be distinguished and sometimes, this *ʿ* is not applied, e.g. **جَزُورٌ**.

- (k) **نُذْمَانٌ**, e.g. **فَعْلَانٌ**
- (l) **خَمَصَانٌ**, e.g. **فَعْلَانٌ**
- (m) **كُبْرَى**, e.g. **فَعْلَى**
- (n) **أَنْخَبٌ**, e.g. **أَفْعَلٌ**
- (o) **خَضْرَاءٌ**, e.g. **فَعْلَاءٌ**

## Adverbs (الظرف)

It includes *adverb of time* and *adverb of place*. It has four forms for Triliteral verbs, which are given below:

- (a) مَفْعَلٌ when the second stem-letter has *fathah* and *dammah*, e.g. مَذْهَبٌ, مَلْبَسٌ, مَشْرَبٌ, مَكْتَبٌ.
- (b) مَأْوًى, مَثْوًى, مَأْتًى, مَرْمًى, e.g. مَأْوًى, مَثْوًى, مَأْتًى, مَرْمًى, and مَسْنَعٌ.
- (c) مَفْعِلٌ when the second stem-letter has *kasrah* or the third stem-letter of *Mithāl* is not any of the vowels, e.g. مَسْجِدٌ, مَوْضِعٌ, مَغْرِبٌ, مَشْرِقٌ, مَجْزَرٌ, مَنْسِكٌ.
- (d) مُفْعَلٌ, e.g. مُكْحَلٌ. It is rarely used.

If the verb is non-Triliteral, the both will come on the form of their passive participle, e.g. مُسْتَخْرَجٌ and مُكْرَمٌ.

All the above forms are in masculine gender, and as for the feminine, only one *round ta* ة is to be added, e.g. مَسْجِدَةٌ and مَنَعْلَةٌ.

Adverb of place is also made from an inorganic noun on the form of مَفْعَلَةٌ to point out large number of anything, for example,

- مَأْسَدَةٌ: Place where there is large number of lions.
- مَثَوْرَةٌ: Place where there is large number of bulls.
- مَسْبَعَةٌ: Place where there is large number of lions.
- مَقْتَنَةٌ: Place where there is abundance of cucumber.

But it is not a rule. Similarly, addition of ة to مَفْعَلٌ (مَيْسِرَةٌ and مَقْبِرَةٌ) is also not a rule to be followed.

## Adjective for Tool

(الآلة)

It is made from only Triliteral verbs. Its forms are as follows:

- (a) مَقْصٌ, مَحْلَبٌ, مِسْطَرٌّ, e.g. مِفْعَالٌ
- (b) مِفْتَاحٌ, مِفْرَاضٌ, e.g. مِفْعَالٌ
- (c) مَدَهْنٌ, مَدَقٌّ, مَنخَلٌ, مُسْعَطٌ, e.g. مِفْعَالٌ
- (d) All the above forms are in masculine gender, and as for the feminine, only one *round ta* ة is to be added, e.g. مَصْفَاةٌ, مَكْسَحَةٌ, مِفْرَعَةٌ.
- (e) مُحْرَضَةٌ, مُكْحَلَةٌ, e.g. مِفْعَلَةٌ

## Stem-forms of Mazīd Triliteral and Quadriliteral Verbs

(أبواب الفعل الثلاثي المزيد والفعل الرباعي)

The stem-forms of *mazīd* Triliteral verb and *mujarrad* and *mazīd* Quadriliteral verb are as follows:

- (a) *Stem-forms of Mazīd Triliteral Verb*: It is of two kinds which are given below:
- (1) The verbs that have one additional letter: Such stem-forms as have one additional letter are six, i.e. *أَفْعَلَّ*, *أَفْعَلَّ*, *أَفْعَلَّ*, *أَفْعَلَّ*, *أَفْعَلَّ* and *أَفْعَلَّ*, e.g. *أَكْرَمَ*, *قَاتَلَ*, *كَرَّمَ*, *أَحْمَرَ*, *أَجْتَنَّبَ* and *أَفْطَرَ*.
  - (2) The verbs that have two additional letters: Such stem-forms as have two additional letters are also six, i.e. *أَفْعُولَ*, *أَفْعُولَ*, *أَفْعُولَ*, *أَفْعُولَ*, *أَفْعُولَ* and *أَفْعُولَ*, e.g. *أَدَهَامَ* and *أَجْلَوْدَ*, *أَخْشَوْشَنَ*, *أَسْتَنْصَرَ*, *تَقَاتَلَ*, *تَكَرَّمَ*.
- (b) *Stem-forms of Mujarrad Quadriliteral Verb*: There is only one stem-form of *mujarrad* Quadriliteral verb, i.e. *فَعْلَلَّ*, e.g. *بَعَثَرَ*.
- (c) *Stem-forms of Mazīd Quadriliteral Verb*: The stem-forms of *mazīd* Quadriliteral verb are only those which have two additional letters. These are a total of three, i.e. *أَفْعَلَّلَ*, *أَفْعَلَّلَ* and *أَفْعَلَّلَ*, e.g. *أَفْشَعَرَ* and *أَحْرَنْجَمَ*, *تَسْرَبَلَ*.

They are a total of sixteen stem-forms and if six stem-forms of *mujarrad* Triliteral are added then it will be a total of 22 stem-forms.

As for the stem-forms whose first letter is *sākin*, one ِ will be added so that the *sākin* letter may be read easily.

### How to Make Other Derives?

As the method of making the past tense has been discussed above, the method of other derived verbs are mentioned below:

#### (a) Aorist

Light *fathah* is put to the sign of past & present tense in all stem-forms excepting أَفْعَلَ, فَاعَلَ, فَعَّلَ and فَعَّلَلَ where there a light *ḍammah* will be given to the sign of past & future tense. And *kasrah* will be followed on the letter preceding the terminal letter in all stem-forms excepting تَفَعَّلَ, تَفَاعَلَ and تَفَعَّلَلَ.

It should be noted here that يُأْفَعِلُ will be changed into يُفْعِلُ in Aorist only but the imperative verb will be made from the original verb.

#### (b) Imperative Verb

In order to make imperative verb only the signs of Aorist will be dropped, e.g. from يُفَاعِلُ it will be فَاعِلْ, from يَتَفَعَّلُ it will be تَفَعَّلْ and from يُفَعِّلُ (يُأْفَعِلُ) it will be أَفْعِلْ.

#### (c) Active & Passive Participle

To make participle from these stem-forms the sign of Aorist will be replaced by one *maḍmūm* ُ, and a light *kasrah* will be given to the letter preceding the terminal letter for each form of active while for passive form a light *fathah* will be put on the letter that precedes the terminal letter. *Ḍammah* will be put to the terminal letter for both the active and passive participles, e.g. from يُفْعِلُ it is made مُفْعِلٌ for active participle and مُفْعَلٌ for passive participle.

(d) Verbal Noun

The patterns of verbal noun of all the above-mentioned stem-forms are given below:

| Past         | Verbal Noun               |
|--------------|---------------------------|
| أَفْعَلَ     | إِفْعَالٌ                 |
| فَعَّلَ      | تَفْعِيلٌ and تَفْعِلَةٌ  |
| فَاعَلَ      | فِيعَالٌ and مُفَاعَلَةٌ  |
| تَفَعَّلَ    | تَفَعُّلٌ                 |
| تَفَاعَلَ    | تَفَاعُلٌ                 |
| انْفَعَلَ    | انْفِعَالٌ                |
| اِفْتَعَلَ   | اِفْتِعَالٌ               |
| اَفْعَلَّ    | اَفْعِلَالٌ               |
| اسْتَفْعَلَ  | اسْتِفْعَالٌ              |
| اَفْعَوْعَلَ | اَفْعِيعَالٌ              |
| اَفْعَوَّلَ  | اَفْعِوَالٌ               |
| اَفْعَلَّ    | اَفْعِيلَالٌ              |
| فَعَّلَّ     | فِيعَلَالٌ and فَعْلَلَةٌ |
| تَفَعَّلَّ   | تَفَعَّلُّلٌ              |
| اَفْعَنَّلَ  | اَفْعِنَالٌ               |
| اَفْعَلَّلَ  | اَفْعِلَالٌ               |

The conjugation of some stem-forms, which is a little difficult, follows below.

### Conjugation of Active Voice Past Tense of إفعال:

|        | Third Person  |                | Second Person     |                   | First Person  |
|--------|---------------|----------------|-------------------|-------------------|---------------|
|        | Masc.         | Femn.          | Masc.             | Femn.             | Masc.&Femn.   |
| Sing.  | إِفْعَلَّ →   | إِفْعَلَّتْ →  | إِفْعَلَلْتُ →    | إِفْعَلَلْتِ →    | إِفْعَلَلْتُ  |
| Dual   | إِفْعَلَّا →  | إِفْعَلَّتَا → | إِفْعَلَلْتُمَا → | إِفْعَلَلْتُمَا → | إِفْعَلَلْنَا |
| Plurl. | إِفْعَلُّوا → | إِفْعَلَلْنَ → | إِفْعَلَلْتُمْ →  | إِفْعَلَلْتُنَّ → | إِفْعَلَلْنَا |

### Conjugation of Active Voice Aorist of إفعال:

|        | Third Person  |               | Second Person |               | First Person |
|--------|---------------|---------------|---------------|---------------|--------------|
|        | Masc.         | Femn.         | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | يَفْعَلُ →    | تَفْعَلُ →    | تَفْعَلُ →    | تَفْعَلِينَ → | أَفْعَلُ     |
| Dual   | يَفْعَلَانِ → | تَفْعَلَانِ → | تَفْعَلَانِ → | تَفْعَلَانِ → | نَفْعَلُ     |
| Plurl. | يَفْعَلُونَ → | يَفْعَلْنَ →  | تَفْعَلُونَ → | تَفْعَلْنَ →  | نَفْعَلُ     |

### Conjugation of Active Voice Akhaff Aorist of إفعال:

|        | Third Person |              | Second Person |              | First Person |
|--------|--------------|--------------|---------------|--------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | يَفْعِلُ →   | تَفْعِلُ →   | تَفْعِلُ →    | تَفْعِلِي →  | أَفْعِلُ     |
| Dual   | يَفْعِلَا →  | تَفْعِلَا →  | تَفْعِلَا →   | تَفْعِلَا →  | نَفْعِلُ     |
| Plurl. | يَفْعِلُوا → | يَفْعِلْنَ → | تَفْعِلُوا →  | تَفْعِلْنَ → | نَفْعِلُ     |

**Conjugation of Active Voice Akhaff Aorist of إفعال:**

|        | Third Person |              | Second Person |              | First Person |
|--------|--------------|--------------|---------------|--------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | يَفْعَلُ →   | تَفْعَلُ →   | تَفْعَلُ →    | تَفْعَلِي →  | أَفْعَلُ     |
| Dual   | يَفْعَلَا →  | تَفْعَلَا →  | تَفْعَلَا →   | تَفْعَلَا →  | تَفْعَلُ     |
| Plurl. | يَفْعَلُوا → | يَفْعَلْنَ → | تَفْعَلُوا →  | تَفْعَلْنَ → | تَفْعَلُ     |

**Conjugation of Active Voice Athqal Aorist of إفعال:**

|        | Third Person   |                | Second Person  |                | First Person |
|--------|----------------|----------------|----------------|----------------|--------------|
|        | Masc.          | Femn.          | Masc.          | Femn.          | Masc.&Femn.  |
| Sing.  | يَفْعَلَنَّ →  | تَفْعَلَنَّ →  | تَفْعَلَنَّ →  | تَفْعَلَنَّ →  | أَفْعَلَنَّ  |
| Dual   | يَفْعَلَانَّ → | تَفْعَلَانَّ → | تَفْعَلَانَّ → | تَفْعَلَانَّ → | تَفْعَلَنَّ  |
| Plurl. | يَفْعَلْنَّ →  | يَفْعَلْنَّ →  | تَفْعَلْنَّ →  | تَفْعَلْنَّ →  | تَفْعَلَنَّ  |

**(a) Conjugation of Imperative Verb of إفعال**

**Second Person**

|        | Masc.       | Femn.     |
|--------|-------------|-----------|
| Sing.  | إفْعَلْ →   | إفْعَلِي  |
| Dual   | إفْعَلَا →  | إفْعَلَا  |
| Plurl. | إفْعَلُوا → | إفْعَلْنَ |

**Note:** Imperative Verbs do not have their passive forms.

(b) Conjugation of Athqal Imperative Verb of إفعال

Second Person

|        | Masc.       | Femn.     |
|--------|-------------|-----------|
| Sing.  | إفْعَلْ →   | إفْعَلِي  |
| Dual   | إفْعَلَا →  | إفْعَلَا  |
| Plurl. | إفْعَلُوا → | إفْعَلْنَ |

Conjugation of Active Voice Past Tense of إفعال:

Third Person      Second Person      First Person

|        | Masc.       | Femn.        | Masc.          | Femn.          | Masc.&Femn   |
|--------|-------------|--------------|----------------|----------------|--------------|
| Sing.  | إفْعَلَّ →  | إفْعَلْتِ →  | إفْعَلْتِ →    | إفْعَلْتِ →    | إفْعَلْتِ    |
| Dual   | إفْعَلَا →  | إفْعَلْتَا → | إفْعَلْتُمَا → | إفْعَلْتُمَا → | إفْعَلْتُمَا |
| Plurl. | إفْعَلُوا → | إفْعَلْنَّ → | إفْعَلْتُمْ →  | إفْعَلْنَّ →   | إفْعَلْتُمْ  |

Conjugation of Active Voice Aorist of إفعال:

Third Person      Second Person      First Person

|        | Masc.         | Femn.         | Masc.         | Femn.         | Masc.&Femn. |
|--------|---------------|---------------|---------------|---------------|-------------|
| Sing.  | يَفْعَلُ →    | تَفْعَلُ →    | تَفْعَلُ →    | تَفْعَلِينَ → | أَفْعَالُ   |
| Dual   | يَفْعَلَانِ → | تَفْعَلَانِ → | تَفْعَلَانِ → | تَفْعَلَانِ → | نَفْعَالُ   |
| Plurl. | يَفْعَلُونَ → | يَفْعَلْنَ →  | تَفْعَلُونَ → | تَفْعَلْنَ →  | نَفْعَالُ   |

**Conjugation of Active Voice Akhaff Aorist of إفعيلال:**

|        | Third Person  |                | Second Person |                | First Person |
|--------|---------------|----------------|---------------|----------------|--------------|
|        | Masc.         | Femn.          | Masc.         | Femn.          | Masc.&Femn.  |
| Sing.  | يَفْعَالِ →   | تَفْعَالِ →    | تَفْعَالِ →   | تَفْعَالِي →   | أَفْعَالِ    |
| Dual   | يَفْعَالَا →  | تَفْعَالَا →   | تَفْعَالَا →  | تَفْعَالَا →   | نَفْعَالِ    |
| Plurl. | يَفْعَالُوا → | يَفْعَالِنَّ → | تَفْعَالُوا → | تَفْعَالِنَّ → | نَفْعَالِ    |

**Conjugation of Active Voice Khaffif Aorist of إفعيلال:**

|        | Third Person  |                | Second Person |                | First Person |
|--------|---------------|----------------|---------------|----------------|--------------|
|        | Masc.         | Femn.          | Masc.         | Femn.          | Masc.&Femn.  |
| Sing.  | يَفْعَالُ →   | تَفْعَالُ →    | تَفْعَالُ →   | تَفْعَالِي →   | أَفْعَالُ    |
| Dual   | يَفْعَالَا →  | تَفْعَالَا →   | تَفْعَالَا →  | تَفْعَالَا →   | نَفْعَالُ    |
| Plurl. | يَفْعَالُوا → | يَفْعَالِنَّ → | تَفْعَالُوا → | تَفْعَالِنَّ → | نَفْعَالُ    |

**Conjugation of Active Voice Athqal Aorist of إفعيلال:**

|        | Third Person    |                    | Second Person   |                    | First Person |
|--------|-----------------|--------------------|-----------------|--------------------|--------------|
|        | Masc.           | Femn.              | Masc.           | Femn.              | Masc.&Femn.  |
| Sing.  | يَفْعَالَنَّ →  | تَفْعَالَنَّ →     | تَفْعَالَنَّ →  | تَفْعَالَنِّي →    | أَفْعَالَنَّ |
| Dual   | يَفْعَالَانَّ → | تَفْعَالَانَّ →    | تَفْعَالَانَّ → | تَفْعَالَانَّ →    | نَفْعَالَنَّ |
| Plurl. | يَفْعَالَنْنَ → | يَفْعَالَنْنَنَّ → | تَفْعَالَنْنَ → | تَفْعَالَنْنَنَّ → | نَفْعَالَنَّ |

(a) Conjugation of Imperative Verb of إفعال

Second Person

|        | Masc.         | Femn.         |
|--------|---------------|---------------|
| Sing.  | إِفْعَالِيْ → | إِفْعَالِيْ   |
| Dual   | إِفْعَالَا →  | إِفْعَالَا    |
| Plurl. | إِفْعَالُوا → | إِفْعَالِيْنَ |

**Note:** Imperative Verbs do not have their passive forms.

(b) Conjugation of Athqal Imperative Verb of إفعال

Second Person

|        | Masc.           | Femn.         |
|--------|-----------------|---------------|
| Sing.  | إِفْعَالِيْ →   | إِفْعَالِيْ   |
| Dual   | إِفْعَالَانِ →  | إِفْعَالَانِ  |
| Plurl. | إِفْعَالِيْنَ → | إِفْعَالِيْنَ |

Conjugation of Active Voice Past Tense of إفعال:

Third Person

Second Person

First Person

|        | Masc.         | Femn.          | Masc.             | Femn.             | Masc.&Femn    |
|--------|---------------|----------------|-------------------|-------------------|---------------|
| Sing.  | إِفْعَلَّ →   | إِفْعَلَّتْ →  | إِفْعَلَلْتُ →    | إِفْعَلَلْتِ →    | إِفْعَلَلْتُ  |
| Dual   | إِفْعَلَّا →  | إِفْعَلَّتَا → | إِفْعَلَلْتُمَا → | إِفْعَلَلْتُمَا → | إِفْعَلَلْنَا |
| Plurl. | إِفْعَلُّوا → | إِفْعَلَلْنَ → | إِفْعَلَلْتُمْ →  | إِفْعَلَلْتُنَّ → | إِفْعَلَلْنَا |

### Conjugation of Active Voice Aorist of إفعال:

|        | Third Person  |               | Second Person |               | First Person |
|--------|---------------|---------------|---------------|---------------|--------------|
|        | Masc.         | Femn.         | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | يَفْعَلُ →    | تَفْعَلُ →    | تَفْعَلُ →    | تَفْعَلِينَ → | أَفْعَلُ     |
| Dual   | يَفْعَلَانِ → | تَفْعَلَانِ → | تَفْعَلَانِ → | تَفْعَلَانِ → | نَفْعَلُ     |
| Plurl. | يَفْعَلُونَ → | يَفْعَلْنَ →  | تَفْعَلُونَ → | تَفْعَلْنَ →  | نَفْعَلُ     |

### Conjugation of Active Voice Akhaff Aorist of إفعال:

|        | Third Person |              | Second Person |              | First Person |
|--------|--------------|--------------|---------------|--------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | يَفْعَلُ →   | تَفْعَلُ →   | تَفْعَلُ →    | تَفْعَلِي →  | أَفْعَلُ     |
| Dual   | يَفْعَلَا →  | تَفْعَلَا →  | تَفْعَلَا →   | تَفْعَلَا →  | نَفْعَلُ     |
| Plurl. | يَفْعَلُوا → | يَفْعَلْنَ → | تَفْعَلُوا →  | تَفْعَلْنَ → | نَفْعَلُ     |

### Conjugation of Active Voice Khafif Aorist of إفعال:

|        | Third Person |              | Second Person |              | First Person |
|--------|--------------|--------------|---------------|--------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | يَفْعَلُ →   | تَفْعَلُ →   | تَفْعَلُ →    | تَفْعَلِي →  | أَفْعَلُ     |
| Dual   | يَفْعَلَا →  | تَفْعَلَا →  | تَفْعَلَا →   | تَفْعَلَا →  | نَفْعَلُ     |
| Plurl. | يَفْعَلُوا → | يَفْعَلْنَ → | تَفْعَلُوا →  | تَفْعَلْنَ → | نَفْعَلُ     |

### Conjugation of Active Voice Athqal Aorist of اِفْعَلَل :

|        | Third Person    |                 | Second Person   |                 | First Person |
|--------|-----------------|-----------------|-----------------|-----------------|--------------|
|        | Masc.           | Femn.           | Masc.           | Femn.           | Masc.&Femn   |
| Sing.  | يَفْعَلُلْنَ →  | تَفْعَلُلْنَ →  | تَفْعَلُلْنَ →  | تَفْعَلُلْنَ →  | أَفْعَلُلْنَ |
| Dual   | يَفْعَلُلَانِ → | تَفْعَلُلَانِ → | تَفْعَلُلَانِ → | تَفْعَلُلَانِ → | نَفْعَلُلْنَ |
| Plurl. | يَفْعَلُلْنَ →  | يَفْعَلُلْنَ →  | تَفْعَلُلْنَ →  | تَفْعَلُلْنَ →  | نَفْعَلُلْنَ |

### (a) Conjugation of Imperative Verb of اِفْعَلَل

#### Second Person

|        | Masc.          | Femn.        |
|--------|----------------|--------------|
| Sing.  | اِفْعَلُلْ →   | اِفْعَلُلِي  |
| Dual   | اِفْعَلُلَا →  | اِفْعَلُلَا  |
| Plurl. | اِفْعَلُلُوا → | اِفْعَلُلْنَ |

**Note:** Imperative Verbs do not have their passive forms.

### (b) Conjugation of Athqal Imperative Verb of اِفْعَلَل

#### Second Person

|        | Masc.           | Femn.         |
|--------|-----------------|---------------|
| Sing.  | اِفْعَلُلْ →    | اِفْعَلُلْنَ  |
| Dual   | اِفْعَلُلَانِ → | اِفْعَلُلَانِ |
| Plurl. | اِفْعَلُلْنَ →  | اِفْعَلُلْنَ  |

## Changed Forms of the Verb

So far, the original verbs and their forms have been discussed. Now, those verbs need to be discussed that undergo some letters, vowel signs or *sukūn* that make their original forms uneasy to be read and pronounced. For this inconvenience in reading, they are replaced by another form. Such replaced forms are six and are as follows:

- 1- **مثال Mithāl**: If there is **و** or **ي** in place of stem letter **ف**, e.g. **يَسَرَ** and **وَصَفَ**.
- 2- **أجواف Ajwaf**: If there is **و** or **ي** in place of stem letter **ع**, e.g. **قَالَ** (**قَوْلٌ**) and **بَاعَ** (**بَيْعٌ**).
- 3- **ناقص Nāqis**: If there is **و** or **ي** in place of stem letter **ل**, e.g. **رَمَى** (**رَمْيٌ**) and **لَهَا** (**لَهُوَ**).

All the above three kinds are also called as **“مُعْتَلٌ”** (Mu’tall) which means that there is a vowel letter in their stem-letters.

- 4- **مهموز Mahmūz**: If there is **ء** in any place of any of the stem-letters, e.g. **قَرَأَ**, **سَأَلَ**, **أَكَلَ**.
- 5- **مضاعف Muḍā’af**: If the repeated or same letters fall together in the stem-letters, e.g. **مَدَّدَ** (**مَدَّ**).

It has also three kinds like the Mu’tall, i.e.

- (a) whose **ف** letter is **ء**
- (b) whose **ع** letter is **ء**
- (c) whose **ل** letter is **ء**

But such rare sort of verbs are not supposed to be classified.

## Rules of Lightening

There are five rules for lightening the above-mentioned kinds of verbs, which are as follows:

1. In this way *ḍammah* is the light vowel sign, *kasrah* is lighter and *fathah* is the lightest vowel sign.
2. ا, ي and و accord *fathah*, *kasrah* and *ḍammah* respectively. As for ء, it is similar to weak letters.
3. ا, ي and و don't have any vowel sign but prolong their preceding vowel sign wishing it accordingly and for this very purpose sometimes they handover their vowels to their preceding vowel signs.
4. Two *sākin* letters that come together are difficult to be pronounced.
5. Two similar *mutaḥarrik* and two *hamzah- mutaḥarrik* and *sākin* that come together, are also difficult to be pronounced.

يَخَوْفُ, قِيلَ became قَوْلُ, خَافَ became خَوْفٌ, قَالَ became قَوْلٌ  
 يَقُولُ, يَخْشَى became يَخْشَى, يَقُولُ became يَقُولُ, يَخَافُ became  
 became عَصَوُ, قُلْتُ became قَوْلْتُ, يَرْمِي became يَرْمِي, يَقُلُّ became  
 يَوْصَفُ, مَرَّ became مَرَرَّ, آمَنُ became أَمِنُ, رَامَ became رَامِي, عَصَا  
 became قَانِلٌ and قَاوِلٌ became قَانِلٌ.

The conjugations of all kinds of changed forms of the Verb along with other derives are mentioned here to understand them well so that no mistakes may occur.

The changed derives of Mithāl are mentioned below:

which was يُؤزِنُ and زُنْ which was أُؤزِنَ.

2. The Verbal Noun is both the وَزْنٌ and زِنَةٌ.
3. The Adjective for Tool is مِيزَانٌ which was مُؤزَانٌ.

### Conjugation of Triliteral Past Tense of Mithāl with the Letter و

|        | Third Person |               | Second Person |               | First Person |
|--------|--------------|---------------|---------------|---------------|--------------|
|        | Masc.        | Femn.         | Masc.         | Femn.         | Masc.&Femn   |
| Sing.  | وَزَنَ →     | وَزَنْتُ →    | وَزَنْتَ →    | وَزَنْتِ →    | وَزَنْتُ     |
| Dual   | وَزَنَّا →   | وَزَنْتُمَا → | وَزَنْتُمَا → | وَزَنْتُمَا → | وَزَنْتُمَا  |
| Plurl. | وَزَنُوا →   | وَزَنْتُمْ →  | وَزَنْتُمْ →  | وَزَنْتُنَّ → | وَزَنْتُمْ   |

**Note:** There is no change in the passive voice Conjugation of Triliteral Past Tense of Mithāl except that the first letter will be given *ḍammah* and second letter will follow *kasrah*.

### Conjugation of Active Voice Triliteral Aorist of Mithāl:

|        | Third Person |             | Second Person |              | First Person |
|--------|--------------|-------------|---------------|--------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.        | Masc.&Femn   |
| Sing.  | يَزِنُ →     | تَزِنُ →    | تَزِنُ →      | تَزِينِ →    | أَزِنُ       |
| Dual   | يَزِنَانِ →  | تَزِنَانِ → | تَزِنَانِ →   | تَزِينَانِ → | أَزِنُ       |
| Plurl. | يَزِنُونَ →  | يَزِنْنَ →  | تَزِنُونَ →   | تَزِينَنَّ → | أَزِنُ       |

### Conjugation of Passive Voice Triliteral Aorist of Mithāl:

|        | Third Person |              | Second Person |               | First Person |
|--------|--------------|--------------|---------------|---------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.         | Masc.&Femn   |
| Sing.  | يُؤزِنُ →    | تُؤزِنُ →    | تُؤزِنُ →     | تُؤزِينِ →    | أُؤزِنُ      |
| Dual   | يُؤزِنَانِ → | تُؤزِنَانِ → | تُؤزِنَانِ →  | تُؤزِينَانِ → | أُؤزِنُ      |
| Plurl. | يُؤزِنُونَ → | يُؤزِنْنَ →  | تُؤزِنُونَ →  | تُؤزِينَنَّ → | أُؤزِنُ      |

**Conjugation of Active Voice Triliteral Akḥaff Aorist of Mithāl:**

|        | Third Person |             | Second Person |             | First Person |
|--------|--------------|-------------|---------------|-------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.       | Masc.&Femn.  |
| Sing.  | يَزِنُ →     | تَزِنُ →    | تَزِنُ →      | تَزِنِي →   | أَزِنُ       |
| Dual   | يَزِنَا →    | تَزِنَا →   | تَزِنَا →     | تَزِنَا →   | نَزِنُ       |
| Plurl. | يَزِنُوا →   | يَزِنَنَّ → | تَزِنُوا →    | تَزِنَنَّ → | نَزِنُ       |

**Conjugation of Imperative Verb of Triliteral Mithāl**

**Second Person**

|        | Masc.    | Femn.   |
|--------|----------|---------|
| Sing.  | زِنُ →   | زِنِي   |
| Dual   | زِنَا →  | زِنَا   |
| Plurl. | زِنُوا → | زِنَنَّ |

**Note:** Imperative Verbs do not have their passive forms.

**Conjugation of Triliteral Past Tense of Mithāl with the Letter ي**

|        | Third Person |             | Second Person |               | First Person |
|--------|--------------|-------------|---------------|---------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | يَسَرَ →     | يَسَرَتْ →  | يَسَرْتَ →    | يَسَرْتِ →    | يَسَرْتُ     |
| Dual   | يَسَرَا →    | يَسَرَتَا → | يَسَرْتُمَا → | يَسَرْتُمَا → | يَسَرْنَا    |
| Plurl. | يَسَرُوا →   | يَسَرْنَ →  | يَسَرْتُمْ →  | يَسَرْتُنَّ → | يَسَرْنَا    |

**Note:** There is no change in the passive voice Conjugation of Triliteral Past Tense of Mithāl except that the first letter will be given *ḍammah* and second letter will have *kasrah*.

#### Conjugation of Active Voice Triliteral Aorist of Mithāl:

|        | Third Person |             | Second Person |             | First Person |
|--------|--------------|-------------|---------------|-------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.       | Masc.&Femn   |
| Sing.  | يَسِرُ →     | تَسِرُ →    | تَسِرُ →      | تَسِرِينَ → | أَسِرُ       |
| Dual   | يَسِرَانِ →  | تَسِرَانِ → | تَسِرَانِ →   | تَسِرَانِ → | نَسِرُ       |
| Plurl. | يَسِرُونَ →  | يَسِرْنَ →  | تَسِرُونَ →   | تَسِرْنَ →  | نَسِرُ       |

#### Conjugation of Passive Voice Triliteral Aorist of Mithāl:

|        | Third Person |              | Second Person |              | First Person |
|--------|--------------|--------------|---------------|--------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn   |
| Sing.  | يُوسَرُ →    | تُوسَرُ →    | تُوسَرُ →     | تُوسَرِينَ → | أُوسَرُ      |
| Dual   | يُوسَرَانِ → | تُوسَرَانِ → | تُوسَرَانِ →  | تُوسَرَانِ → | نُوسَرُ      |
| Plurl. | يُوسَرُونَ → | يُوسَرْنَ →  | تُوسَرُونَ →  | تُوسَرْنَ →  | نُوسَرُ      |

**Note:** As for the conjugations of *Khafīf* and *Akhaff*, they are not difficult to be made. Simply *sukūn* will be applied to the Aorist and light *fathah* to the same, e.g. يَسِرُ/يَسِرُ and يَسِرُوا and so on.

#### Conjugation of Imperative Verb of Triliteral Mithāl

##### Second Person

|        | Masc.      | Femn.    |
|--------|------------|----------|
| Sing.  | إِسِرْ →   | إِسِرِيْ |
| Dual   | إِسِرَا →  | إِسِرَا  |
| Plurl. | إِسِرُوا → | إِسِرْنَ |

**Note:** Imperative Verbs do not have their passive forms.

### (b) Ajwaf

Ajwaf means ‘the changed forms’ of Triliteral verbs, whose second stem-letter is a vowel. The changes occur to the active voice Past Tense of Ajwaf are placed below:

There are only two conjugations of Past Tense of Ajwaf, which are as follows:

- 1- When the second stem-letter is *ي* or *maksūr* و, it will be read as *خَافَ*, *خَافَتْ* and *خَفَّتْ*. It means that the first letter will have *kasrah* in all forms except that of third person.
- 2- When the second letter is *و* and doesn't have *kasrah*, it will be read as *قَالَ*, *قَالَتْ* and *قُلَّتْ*. It means that the first letter will follow *ḍammah* in all forms except that of third person.

**Note:** There will be only one form for the conjugation of the Past Tense of Ajwaf, i.e. *قِيلَ*, *قِيلَتْ* and *قُلَّتْ*.

#### Conjugation of Active Voice Triliteral Past Tense of Ajwaf (1)

|        | Third Person |            | Second Person |              | First Person |
|--------|--------------|------------|---------------|--------------|--------------|
|        | Masc.        | Femn.      | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | خَافَ →      | خَافَتْ →  | خَفَّتْ →     | خَفَّتْ →    | خَفَّتْ      |
| Dual   | خَافَا →     | خَافَتَا → | خَفَّتُمَا →  | خَفَّتُمَا → | خَفَّتَا     |
| Plurl. | خَافُوا →    | خَفْنَ →   | خَفْتُمْ →    | خَفْتُنَّ →  | خَفْنَا      |

#### Conjugation of Active Voice Triliteral Past Tense of Ajwaf (2)

|        | Third Person |            | Second Person |              | First Person |
|--------|--------------|------------|---------------|--------------|--------------|
|        | Masc.        | Femn.      | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | قَالَ →      | قَالَتْ →  | قُلَّتْ →     | قُلَّتْ →    | قُلَّتْ      |
| Dual   | قَالَا →     | قَالَتَا → | قُلَّتُمَا →  | قُلَّتُمَا → | قُلَّتَا     |
| Plurl. | قَالُوا →    | قُلْنَ →   | قُلْتُمْ →    | قُلْتُنَّ →  | قُلْنَا      |

### Conjugation of Passive Voice Triliteral Past Tense of Ajwaf

|        | Third Person |             | Second Person |             | First Person |
|--------|--------------|-------------|---------------|-------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.       | Masc.&Femn.  |
| Sing.  | خُيِفَ →     | خُيِفَتْ →  | خُفِتَ →      | خُفِتِ →    | خُفْتُ       |
| Dual   | خُيِفَا →    | خُيِفْتَا → | خُفْتُمَا →   | خُفْتُمَا → | خُفْنَا      |
| Plurl. | خُيِفُوا →   | خُفْنَ →    | خُفْتُمْ →    | خُفْتُنَّ → | خُفْنَا      |

### The Aorist of Ajwaf

There are three conjugations of the active voice Aorist according to all three second stem-letters. They are as follows:

- 1- If the second stem-letter has *fathah*, the changes will occur as:
  - (a) The Aorist: يَنَالُ
  - (b) The Akhaff: يَنْلُ
  - (c) Khafif: يَنَالُ
  - (d) Imperative: نَلْ
- 2- If the second stem-letter has *kasrah*, the changes will occur as:
  - (a) The Aorist: يَسِينُ
  - (b) The Akhaff: يَسِنْ
  - (c) Khafif: يَسِينُ
  - (d) Imperative: سِنْ
- 3- If the second stem-letter has *dammah*, the changes will occur as:
  - (a) The Aorist: يَقُولُ
  - (b) The Akhaff: يَقُلْ
  - (c) Khafif: يَقُولُ

(d) Imperative: قُلْ

**Note:** As for the *passive voice*, there will be only one form for its conjugation, e.g. يُقَالُ.

#### Conjugation of Active Voice Triliteral Aorist of Ajwaf (1):

|        | Third Person |              | Second Person |              | First Person |
|--------|--------------|--------------|---------------|--------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | يَخَافُ →    | تَخَافُ →    | تَخَافُ →     | تَخَافِينَ → | أَخَافُ      |
| Dual   | يَخَافَانِ → | تَخَافَانِ → | تَخَافَانِ →  | تَخَافَانِ → | نَخَافُ      |
| Plurl. | يَخَافُونَ → | يَخْفَنَ →   | تَخَافُونَ →  | تَخْفَنَ →   | نَخَافُ      |

#### Conjugation of Active Voice Triliteral Aorist of Ajwaf (2):

|        | Third Person   |                | Second Person  |                | First Person |
|--------|----------------|----------------|----------------|----------------|--------------|
|        | Masc.          | Femn.          | Masc.          | Femn.          | Masc.&Femn.  |
| Sing.  | يَتَّبِعُ →    | تَتَّبِعُ →    | تَتَّبِعُ →    | تَتَّبِعِينَ → | أَتَّبِعُ    |
| Dual   | يَتَّبِعَانِ → | تَتَّبِعَانِ → | تَتَّبِعَانِ → | تَتَّبِعَانِ → | نَتَّبِعُ    |
| Plurl. | يَتَّبِعُونَ → | يَتَّبِعْنَ →  | تَتَّبِعُونَ → | تَتَّبِعْنَ →  | نَتَّبِعُ    |

#### Conjugation of Active Voice Triliteral Aorist of Ajwaf (3):

|        | Third Person |              | Second Person |              | First Person |
|--------|--------------|--------------|---------------|--------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | يَقُولُ →    | تَقُولُ →    | تَقُولُ →     | تَقُولِينَ → | أَقُولُ      |
| Dual   | يَقُولَانِ → | تَقُولَانِ → | تَقُولَانِ →  | تَقُولَانِ → | نَقُولُ      |
| Plurl. | يَقُولُونَ → | يَقُلْنَ →   | تَقُولُونَ →  | تَقُلْنَ →   | نَقُولُ      |

### Conjugation of Active Voice Triliteral Akhaff of Ajwaf (1):

|        | Third Person |            | Second Person |            | First Person |
|--------|--------------|------------|---------------|------------|--------------|
|        | Masc.        | Femn.      | Masc.         | Femn.      | Masc.&Femn.  |
| Sing.  | يَخْفُ →     | تَخْفُ →   | تَخَفْ →      | تَخَافِي → | أَخَفْ       |
| Dual   | يَخَافَا →   | تَخَافَا → | تَخَافَا →    | تَخَافَا → | نَخَفْ       |
| Plurl. | يَخَافُوا →  | يَخَفْنَ → | تَخَافُوا →   | تَخَفْنَ → | نَخَفْ       |

### Conjugation of Active Voice Triliteral Akhaff of Ajwaf (2):

|        | Third Person |             | Second Person |             | First Person |
|--------|--------------|-------------|---------------|-------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.       | Masc.&Femn.  |
| Sing.  | يَبِيعُ →    | تَبِيعُ →   | تَبِعْ →      | تَبِيعِي →  | أَبِعْ       |
| Dual   | يَبِيعَا →   | تَبِيعَا →  | تَبِيعَا →    | تَبِيعَا →  | نَبِعْ       |
| Plurl. | يَبِيعُوا →  | يَبِيعْنَ → | تَبِيعُوا →   | تَبِيعْنَ → | نَبِعْ       |

### Conjugation of Active Voice Triliteral Akhaff of Ajwaf (3):

|        | Third Person |            | Second Person |            | First Person |
|--------|--------------|------------|---------------|------------|--------------|
|        | Masc.        | Femn.      | Masc.         | Femn.      | Masc.&Femn.  |
| Sing.  | يَقُلُّ →    | تَقُلُّ →  | تَقَلْ →      | تَقُولِي → | أَقُلْ       |
| Dual   | يَقُولَا →   | تَقُولَا → | تَقُولَا →    | تَقُولَا → | نَقُلْ       |
| Plurl. | يَقُولُوا →  | يَقُلْنَ → | تَقُولُوا →   | تَقُلْنَ → | نَقُلْ       |

**Note:** There will be no change in the conjugations of Athqal and Thaqil except the *mushaddad nūn*.

### Conjugation of Imperative Verb of Triliteral Ajwaf (1)

#### Second Person

|        | Masc.     | Femn.   |
|--------|-----------|---------|
| Sing.  | خَفَّ →   | خَافِيْ |
| Dual   | خَافَا →  | خَافَا  |
| Plurl. | خَافُوا → | خَفْنَ  |

**Note:** Imperative Verbs do not have their passive forms.

### Conjugation of Imperative Verb of Triliteral Ajwaf (2)

#### Second Person

|        | Masc.     | Femn.   |
|--------|-----------|---------|
| Sing.  | بِعَ →    | بِيعِيْ |
| Dual   | بِيعَا →  | بِيعَا  |
| Plurl. | بِيعُوا → | بِعْنَ  |

**Note:** Imperative Verbs do not have their passive forms.

### Conjugation of Imperative Verb of Triliteral Ajwaf (3)

#### Second Person

|        | Masc.       | Femn.    |
|--------|-------------|----------|
| Sing.  | قَلَّ →     | قَوْلِيْ |
| Dual   | قَوَّلَا →  | قَوَّلَا |
| Plurl. | قَوَّلُوا → | قَلْنَ   |

**Note:** Imperative Verbs do not have their passive forms.

### Other Derives of Ajwaf

- 1- The active participle of all the above stems will be on the pattern of 'فَاعِلٌ', e.g. خَائِفٌ, بَائِعٌ and قَائِلٌ but the vowel signs will remain as it is if they are not changed in the origin, e.g. عَائِنٌ from عَوِّنَ and عَاوِرٌ from عَوَّرَ.
- 2- Their passive participle will be on the form of 'مَفْعُولٌ' if the second stem-letter is و, and it will be on the form of 'مَفْعِيلٌ' if the second stem-letter is ي.
- 3- The form of comparative degree does not change, e.g. أَمِيلٌ and أَهْوَنُ.
- 4- The adverbs مَفْعَلٌ will be changed into مَفَالٌ and مَفْعِلٌ will be turned into مَقِيلٌ, e.g. مَزَارٌ and مَقِيلٌ.
- 5- The plural of أَفْعُلٌ (فُعْلٌ) will be فَيْلٌ but no change will occur in that whose second stem-letter is و, e.g. جُوفٌ and بَيْضٌ.
- 6- The فُعْلَى will be changed into فَيْلَى if it is an adjective and it will be فُعْلَى if it is a noun, e.g. طُوبَى and ضَيْرَى.
- 7- The فُعْلَةٌ will be فَيْلَةٌ if the second stem-letter is و, e.g. قَيْمَةٌ.
- 8- The فَيْعِلٌ whose second stem-letter is و will be similar to that whose second stem-letter is ي, i.e. قَيْلٌ, e.g. سَيِّدٌ (سَيُّوْدٌ).
- 9- The فِعَالٌ whose second stem-letter is و will be changed into فَيْالٌ, e.g. قِيَامٌ and صِيَامٌ.
- 10- The فِعْلٌ whose second stem-letter is و can have both the conditions, e.g. قِيَمٌ and حُوجٌ.
- 11- The فِعْلَةٌ will not change, e.g. كَوَزَةٌ and عَوْدَةٌ.

### (c) Nāqış

There are two conjugations of active voice Trilateral past of Nāqış, which are as follows:

- 1- دَعَى will be like دَعَا whereas دَعِيَ will be written as دَعَى in the singular masculine of the third person, e.g. هَدَى.
- 2- The verbs on the patterns of فَعَلَ and فَعِلَ will undergo no change except the plural masculine of the third person where خَشِبُوا will be as خَشِبُوا.

**Note:** The *passive voice* of this tense will be as دُعِيَ and دُعُوا.

#### Conjugation of Active Voice Trilateral Past Tense of Mithāl (1)

|        | Third Person |            | Second Person |               | First Person |
|--------|--------------|------------|---------------|---------------|--------------|
|        | Masc.        | Femn.      | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | دَعَا →      | دَعَتْ →   | دَعَوْتَ →    | دَعَوْتِ →    | دَعَوْتُ     |
| Dual   | دَعَوَا →    | دَعَتَا →  | دَعَوْتُمَا → | دَعَوْتُمَا → | دَعَوْنَا    |
| Plurl. | دَعَوْا →    | دَعَوْنَ → | دَعَوْتُمْ →  | دَعَوْتُنَّ → | دَعَوْنَا    |

#### Conjugation of Active Voice Trilateral Past Tense of Mithāl (2)

|        | Third Person |            | Second Person |               | First Person |
|--------|--------------|------------|---------------|---------------|--------------|
|        | Masc.        | Femn.      | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | هَدَى →      | هَدَتْ →   | هَدَيْتَ →    | هَدَيْتِ →    | هَدَيْتُ     |
| Dual   | هَدَيَا →    | هَدَتَا →  | هَدَيْتُمَا → | هَدَيْتُمَا → | هَدَيْنَا    |
| Plurl. | هَدَوْا →    | هَدَيْنَ → | هَدَيْتُمْ →  | هَدَيْتُنَّ → | هَدَيْنَا    |

### Conjugation of Active Voice Triliteral Past Tense of Mithāl (3)

|        | Third Person |             | Second Person |               | First Person |
|--------|--------------|-------------|---------------|---------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | خَشِيَ →     | خَشِيَتْ →  | خَشَيْتَ →    | خَشَيْتِ →    | خَشَيْتُ     |
| Dual   | خَشِيَا →    | خَشِيَتَا → | خَشَيْتُمَا → | خَشَيْتُمَا → | خَشَيْنَا    |
| Plurl. | خَشَوْا →    | خَشَيْنَ →  | خَشَيْتُمْ →  | خَشَيْتُنَّ → | خَشَيْنَا    |

### Conjugation of Active Voice Triliteral Past Tense of Mithāl (4)

|        | Third Person |             | Second Person |               | First Person |
|--------|--------------|-------------|---------------|---------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | سَرَوْ →     | سَرَوَتْ →  | سَرَوْتَ →    | سَرَوْتِ →    | سَرَوْتُ     |
| Dual   | سَرَوْا →    | سَرَوْتَا → | سَرَوْتُمَا → | سَرَوْتُمَا → | سَرَوْنَا    |
| Plurl. | سَرَوْا →    | سَرَوْنَ →  | سَرَوْتُمْ →  | سَرَوْتُنَّ → | سَرَوْنَا    |

### Conjugation of Passive Voice Triliteral Past Tense of Mithāl

|        | Third Person |             | Second Person |               | First Person |
|--------|--------------|-------------|---------------|---------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | خُشِيَ →     | خُشِيَتْ →  | خُشَيْتَ →    | خُشَيْتِ →    | خُشَيْتُ     |
| Dual   | خُشِيَا →    | خُشِيَتَا → | خُشَيْتُمَا → | خُشَيْتُمَا → | خُشَيْنَا    |
| Plurl. | خُشُوا →     | خُشِينَ →   | خُشَيْتُمْ →  | خُشَيْتُنَّ → | خُشَيْنَا    |

### The Aorist of Nāqış

There are three conjugations of the active voice Aorist of Mithāl according to all the three second stem-letters. They are as follows:

- 1- If the second stem-letter has *fathah*, the changes will occur as:
  - (a) The Aorist: يَفْعَى
  - (b) The Akhaff: يَفْعُ
  - (c) Khafif: يَفْعَى
  - (d) Imperative: اَفْعِ
- 2- If the second stem-letter has *kasrah*, the changes will occur as:
  - (a) The Aorist: يَفْعِي
  - (b) The Akhaff: يَفْعِ
  - (c) Khafif: يَفْعِي
  - (d) Imperative: اَفْعِ
- 3- If the second stem-letter has *ḍammah*, the changes will occur as:
  - (a) The Aorist: يَفْعُو
  - (b) The Akhaff: يَفْعُ
  - (c) Khafif: يَفْعُو
  - (d) Imperative: اَفْعُ

**Note:** As for their *passive voice*, it will be on the form of first conjugation with the *ḍammah* applied to the sign of the Aorist, e.g. يُفْعَى.

#### Conjugation of Active Voice Triliteral Aorist of Nāqış (1):

|        | Third Person  |               | Second Person |               | First Person |
|--------|---------------|---------------|---------------|---------------|--------------|
|        | Masc.         | Femn.         | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | يَخْشَى →     | تَخْشَى →     | تَخْشَى →     | تَخْشَيْنِ →  | أَخْشَى      |
| Dual   | يَخْشَيَانِ → | تَخْشَيَانِ → | تَخْشَيَانِ → | تَخْشَيَانِ → | نَخْشَى      |
| Plurl. | يَخْشَوْنَ →  | يَخْشَيْنَ →  | تَخْشَوْنَ →  | تَخْشَيْنَ →  | نَخْشَى      |

### Conjugation of Active Voice Triliteral Aorist of Nāqış (2):

|        | Third Person  |               | Second Person |               | First Person |
|--------|---------------|---------------|---------------|---------------|--------------|
|        | Masc.         | Femn.         | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | يَهْدِي →     | تَهْدِي →     | تَهْدِي →     | تَهْدِينَ →   | أَهْدِي      |
| Dual   | يَهْدِيَانِ → | تَهْدِيَانِ → | تَهْدِيَانِ → | تَهْدِيَانِ → | نَهْدِي      |
| Plurl. | يَهْدُونَ →   | يَهْدِينَ →   | تَهْدُونَ →   | تَهْدِينَ →   | نَهْدِي      |

### Conjugation of Active Voice Triliteral Aorist of Nāqış (3):

|        | Third Person  |               | Second Person |               | First Person |
|--------|---------------|---------------|---------------|---------------|--------------|
|        | Masc.         | Femn.         | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | يَدْعُو →     | تَدْعُو →     | تَدْعُو →     | تَدْعِينَ →   | أَدْعُو      |
| Dual   | يَدْعُوَانِ → | تَدْعُوَانِ → | تَدْعُوَانِ → | تَدْعُوَانِ → | نَدْعُو      |
| Plurl. | يَدْعُونَ →   | يَدْعُونَ →   | تَدْعُونَ →   | تَدْعُونَ →   | نَدْعُو      |

### Conjugation of Active Voice Triliteral Akhaff of Nāqış (1):

|        | Third Person |              | Second Person |              | First Person |
|--------|--------------|--------------|---------------|--------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | يَخْشَ →     | تَخْشَ →     | تَخْشَ →      | تَخْشِي →    | أَخْشَ       |
| Dual   | يَخْشِيَا →  | تَخْشِيَا →  | تَخْشِيَا →   | تَخْشِيَا →  | نَخْشَ       |
| Plurl. | يَخْشَوْا →  | يَخْشَيْنَ → | تَخْشَوْا →   | تَخْشَيْنَ → | نَخْشَ       |

### Conjugation of Active Voice Triliteral Akhaff of Nāqīṣ (2):

|        | Third Person |             | Second Person |             | First Person |
|--------|--------------|-------------|---------------|-------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.       | Masc.&Femn.  |
| Sing.  | يَهْدِ →     | تَهْدِ →    | تَهْدِ →      | تَهْدِي →   | أَهْدِ       |
| Dual   | يَهْدِيَا →  | تَهْدِيَا → | تَهْدِيَا →   | تَهْدِيَا → | نَهْدِ       |
| Plurl. | يَهْدُوا →   | يَهْدِينَ → | تَهْدُوا →    | تَهْدِينَ → | نَهْدِ       |

### Conjugation of Active Voice Triliteral Akhaff of Mithāl (3):

|        | Third Person |             | Second Person |             | First Person |
|--------|--------------|-------------|---------------|-------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.       | Masc.&Femn.  |
| Sing.  | يَدْعُ →     | تَدْعُ →    | تَدْعُ →      | تَدْعِي →   | أَدْعُ       |
| Dual   | يَدْعُوا →   | تَدْعُوا →  | تَدْعُوا →    | تَدْعُوا →  | نَدْعُ       |
| Plurl. | يَدْعُوا →   | يَدْعُونَ → | تَدْعُوا →    | تَدْعُونَ → | نَدْعُ       |

### Conjugation of Imperative of Triliteral Nāqīṣ (1):

#### Second Person

|        | Masc.       | Femn.     |
|--------|-------------|-----------|
| Sing.  | إِخْشَ →    | إِخْشِي   |
| Dual   | إِخْشِيَا → | إِخْشِيَا |
| Plurl. | إِخْشُوا →  | إِخْشِينَ |

### Conjugation of Imperative of Triliteral Nāqış (2):

#### Second Person

|        | Masc.       | Femn.      |
|--------|-------------|------------|
| Sing.  | إِهْدِ →    | إِهْدِيْ   |
| Dual   | إِهْدِيَا → | إِهْدِيَا  |
| Plurl. | إِهْدُوا →  | إِهْدِيْنَ |

### Conjugation of Imperative Triliteral Nāqış (3):

#### Second Person

|        | Masc.      | Femn.      |
|--------|------------|------------|
| Sing.  | أَدْعُ →   | أَدْعِيْ   |
| Dual   | أَدْعُوا → | أَدْعُوا   |
| Plurl. | أَدْعُوا → | أَدْعُوْنَ |

### Other Derives of Nāqış

- 1- The active participle of all of these verbs will be on the pattern of فَاعٍ in nominative and genitive cases and فَاعِيًا in accusative case. As for its light vowel signs, they will be on the form of فَاعِي in nominative and genitive cases and فَاعِي in accusative case, e.g. هَادٍ and هَادِيًا and هَادِي and هَادِي.
- 2- The passive participle of that verb whose third stem-letter is ي will be on the pattern of مَفْعِي and that whose third stem-letter is و will become مَفْعُو, e.g. مَهْدِي and مَدْعُو.
- 3- The form of comparative degree will be أَفْعَى, e.g. أَهْدَى and أَبْقَى.

4- The adverbs مَفْعَلٌ will be on the form of مَفْعَى and مَفْعَلَةٌ will become مَفْعَاءٌ, e.g. مَرْمَى and مَرَضَاءٌ.

Similarly the مَفْعَلٌ and مَفْعَلَةٌ will become مَفْعَى and مَفْعَاءٌ, e.g. مِرْدَى and مِرْدَاءٌ.

#### (d) Mahmūz

*Mahmūz* means the verb whose any of the three stem-letters is ء, e.g. أَكَلَ, سَأَلَ and بَرَأَ. There happens no such big change in this kind of verbs. It is only ء that is some times dropped as well as the second ء gets the vowel sign of the first ء when the second is *sākin*, e.g. إِسْأَلَ. And other forms of imperative becomes سَلْ but the first form is also permitted and أَغْمُنْ where it becomes آمَنْ. Likewise the different forms of imperative of أَكَلَ, أَخَذَ and أَمَرَ are read as كُلْ, خُذْ and مَرْ except the last which is used in both the conditions (أَغْمُرْ and مَرْ). For more convenience the conjugation of one of them is mentioned below:

#### Conjugation of Active Voice Triliteral Past Tense of Mahmūz

|        | Third Person     |             | Second Person |               | First Person |
|--------|------------------|-------------|---------------|---------------|--------------|
|        | Masc.            | Femn.       | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | سَأَلَ (سَلَّ) → | سَأَلَتْ →  | سَأَلْتَ →    | سَأَلْتِ →    | سَأَلْتُ     |
| Dual   | سَأَلَا →        | سَأَلْتَا → | سَأَلْتُمَا → | سَأَلْتُمَا → | سَأَلْنَا    |
| Plurl. | سَأَلُوا →       | سَأَلْنَ →  | سَأَلْتُمْ →  | سَأَلْتُنَّ → | سَأَلْنَا    |

### Conjugation of Passive Voice Triliteral Past Tense of Mahmūz

|        | Third Person |             | Second Person |               | First Person |
|--------|--------------|-------------|---------------|---------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | سُئِلَ →     | سُئِلَتْ →  | سُئِلْتَ →    | سُئِلْتِ →    | سُئِلْتُ     |
| Dual   | سُئِلَا →    | سُئِلْتَا → | سُئِلْتُمَا → | سُئِلْتُمَا → | سُئِلْنَا    |
| Plurl. | سُئِلُوا →   | سُئِلْنَ →  | سُئِلْتُمْ →  | سُئِلْتُنَّ → | سُئِلْنَا    |

### Conjugation of Active Voice Triliteral Aorist of Mahmūz

|        | Third Person  |               | Second Person |               | First Person |
|--------|---------------|---------------|---------------|---------------|--------------|
|        | Masc.         | Femn.         | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | يَسْأَلُ →    | تَسْأَلُ →    | تَسْأَلُ →    | تَسْأَلِينَ → | أَسْأَلُ     |
| Dual   | يَسْأَلَانِ → | تَسْأَلَانِ → | تَسْأَلَانِ → | تَسْأَلَانِ → | نَسْأَلُ     |
| Plurl. | يَسْأَلُونَ → | يَسْأَلْنَ →  | تَسْأَلُونَ → | تَسْأَلْنَ →  | نَسْأَلُ     |

### Conjugation of Active Voice Triliteral Akḥaff of Mahmūz

|        | Third Person |              | Second Person |              | First Person |
|--------|--------------|--------------|---------------|--------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | يَسْأَلُ →   | تَسْأَلُ →   | تَسْأَلُ →    | تَسْأَلِي →  | أَسْأَلُ     |
| Dual   | يَسْأَلَا →  | تَسْأَلَا →  | تَسْأَلَا →   | تَسْأَلَا →  | نَسْأَلُ     |
| Plurl. | يَسْأَلُوا → | يَسْأَلْنَ → | تَسْأَلُوا →  | تَسْأَلْنَ → | نَسْأَلُ     |

## Conjugation of Imperative Triliteral Mahmūz

### Second Person

|        | Masc.        | Femn.      |
|--------|--------------|------------|
| Sing.  | إِسْأَلْ →   | إِسْأَلِي  |
| Dual   | إِسْأَلَا →  | إِسْأَلَا  |
| Plurl. | إِسْأَلُوا → | إِسْأَلْنَ |

### (e) Muḍā'af

It is a very easy changed form of the verb that is that if two letters with the same vowel signs come together, the first letter will be given *sukūn* and both the letters will be intermingled with each other with *shaddah*, e.g. مَرَر will become مَرَّر, يَمُرُّ will become يَمَرِّر and مَارِر will become مَارِّر. This kind of changing is called as 'إِدْغَام' (Idghām-intermingling each other). To make the rule easier, the conjugation of one of them is mentioned here:

## Conjugation of Active Voice Triliteral Past Tense of Muḍā'af

|        | Third Person |            | Second Person |               | First Person |
|--------|--------------|------------|---------------|---------------|--------------|
|        | Masc.        | Femn.      | Masc.         | Femn.         | Masc.&Femn   |
| Sing.  | مَرَّ →      | مَرَّتْ →  | مَرَرْتُ →    | مَرَرْتِ →    | مَرَرْتُ     |
| Dual   | مَرَّا →     | مَرَّتَا → | مَرَرْتُمَا → | مَرَرْتُمَا → | مَرَرْنَا    |
| Plurl. | مَرُّوا →    | مَرَرْنَ → | مَرَرْتُمْ →  | مَرَرْتُنَّ → | مَرَرْنَا    |

### Conjugation of Passive Voice Triliteral Past Tense of Mahmūz

|        | Third Person |             | Second Person |              | First Person |
|--------|--------------|-------------|---------------|--------------|--------------|
|        | Masc.        | Femn.       | Masc.         | Femn.        | Masc.&Femn.  |
| Sing.  | مُرَّ →      | مُرَّتْ →   | مُرِّتْ →     | مُرِّتِ →    | مُرِّتُ      |
| Dual   | مُرَّا →     | مُرَّتَا →  | مُرِّتُمَا →  | مُرِّتُمَا → | مُرِّتُنَا   |
| Plurl. | مُرُّوا →    | مُرِّرْنَ → | مُرِّتُمْ →   | مُرِّتِنَّ → | مُرِّتُنَا   |

### Conjugation of Active Voice Triliteral Aorist of Muḍā'af

|        | Third Person |              | Second Person |               | First Person |
|--------|--------------|--------------|---------------|---------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | يَمُرَّ →    | تَمُرَّ →    | تَمُرْ →      | تَمُرِّيْنَ → | أَمُرُّ      |
| Dual   | يَمُرَّانِ → | تَمُرَّانِ → | تَمُرَّانِ →  | تَمُرَّانِ →  | نَمُرُّ      |
| Plurl. | يَمُرُّونَ → | يَمُرُّونَ → | تَمُرُّونَ →  | تَمُرُّونَ →  | نَمُرُّ      |

### Conjugation of Passive Voice Triliteral Aorist of Muḍā'af

|        | Third Person |              | Second Person |               | First Person |
|--------|--------------|--------------|---------------|---------------|--------------|
|        | Masc.        | Femn.        | Masc.         | Femn.         | Masc.&Femn.  |
| Sing.  | يُعَدَّ →    | تُعَدَّ →    | تُعَدَّ →     | تُعَدِّيْنَ → | أُعَدُّ      |
| Dual   | يُعَدَّانِ → | تُعَدَّانِ → | تُعَدَّانِ →  | تُعَدَّانِ →  | نُعَدُّ      |
| Plurl. | يُعَدُّونَ → | يُعَدُّونَ → | تُعَدُّونَ →  | تُعَدُّونَ →  | نُعَدُّ      |

## Conjugation of Imperative Triliteral Mahmūz

### Second Person

|        | Masc.             | Femn.      |
|--------|-------------------|------------|
| Sing.  | → (مَرَّ) أَمُرُّ | مُرِّي     |
| Dual   | → مُرَّا          | مُرَّا     |
| Plurl. | → مُرُّوْا        | أَمُرُّنَّ |

## United Changes of Triliteral Verb

Sometimes, two or more than two above-mentioned kinds of the verb come together, there happens a new change that needs to be discussed in a separate chapter. These are as follows:

- 1- Mithāl & Nāqış: It is also called as 'لفيف مفروق' (*Lafīf Mafrūq*). In such case the changes happen according to the both, ق. and مَوْقِيَّ, يُوقِي, وَقِي, وَاقِي, يَقِي, وَقِي.
- 2- Ajwaf & Nāqış: It is also called as 'لفيف مقرون' (*Lafīf Maqrūn*). If it is not Muḍā'af then only Nāqış will be considered, e.g. يَقْوَى and قَوِي and يَرْوِي and رَوَى.
- 3- Ajwaf, Nāqış & Muḍā'af: Here Muḍā'af will be considered in the Past and Nāqış will be considered in the Aorist, e.g. يَعْنِي and عَيَّ and يَخْنِي and خَيَّ.

## Changes Specified with the Mujarrad Triliteral Verb

There happen some changes in some places of the verb so they are discussed separately. They are as follows:

- 1- رَأَى and يَرَى: Here second stem-letter is dropped in the Aorist and Imperative, e.g. رَأَى (also رَاءَ), يَرَى and رَ.
- 2- كَانَ and يَكُونُ: Here sometimes third stem-letter is dropped in the singular third person, singular second person and singular and plural first persons of Akhaff when there is separation between the verb and the subject, e.g. لَمْ تَكُنْ, لَمْ يَكُنْ, لَمْ تَكُنْ and لَمْ تَكُنْ.
- 3- لَيْسَ: Here second stem-letter is hidden instead of being replaced by ل, e.g. لَيْسَتْ, لَيْسَتِ, لَيْسَ etc.
- 4- نَعِمَ and يَنْسَ: There is no conjugation for them except in the singular third person (Masc. & Femin.), e.g. نَعِمَ and يَنْسَ.
- 5- عَسَى: It is used alone and no conjugation is followed.
- 6- ظَلَمْتُ and مَسَيْتُ: They are sometimes changed as ظَلَمْتُ and مَسَيْتُ in the whole conjugation of active voice Past Tense.
- 7- أَحَالَ: It is mostly read as 'إَحَالَ'. The poet Zuhayr bin Sulmá says:

|                                  |                                        |
|----------------------------------|----------------------------------------|
| أَقْوَمَ آلُ حَصْنٍ أَمْ نِسَاءِ | وَمَا أَدْرِي وَسَوْفَ إِحَالَ أَدْرِي |
|----------------------------------|----------------------------------------|

## United Changes of the Mazīd Triliteral Verb

- (a) **Mithāl**: Here changes happen only in the following stem-forms:

اِسْتَفْعَلَ (3) and اِفْتَعَلَ (2), اَفْعَلَ (1).

Their short conjugations are mentioned below. To be noted here the difference between that verb whose first stem-letter is و and that whose first stem-letter is ي:

#### Active Voice

| Stem-form    | Past         | Aorist       | PP           | VN           |
|--------------|--------------|--------------|--------------|--------------|
| اَفْعَلَ     | اَوْعَدَ     | يُوْعِدُ     | مُوْعِدٌ     | اِيعَادٌ     |
| اَفْعَلَ     | اَيَقَنَ     | يُوقِنُ      | مُوقِنٌ      | اِيْقَانٌ    |
| اِفْتَعَلَ   | اِتَّحَدَ    | يَتَّحِدُ    | مُتَّحِدٌ    | اِتِّحَادٌ   |
| اِفْتَعَلَ   | اِتَّسَرَ    | يَتَّسِرُ    | مُتَّسِرٌ    | اِتِّسَارٌ   |
| اِسْتَفْعَلَ | اِسْتَوْجَبَ | يَسْتَوْجِبُ | مُسْتَوْجِبٌ | اِسْتِيجَابٌ |
| اِسْتَفْعَلَ | اَسْتَيْقَنَ | يَسْتَيْقِنُ | مُسْتَيْقِنٌ | اِسْتِيقَانٌ |

#### Passive Voice

| Stem-form    | Past        | Aorist       | PP           | Imper.      | VN           |
|--------------|-------------|--------------|--------------|-------------|--------------|
| اَفْعَلَ     | اُوْعِدَ    | يُوْعَدُ     | مُوْعِدٌ     | اُوْعِدْ    | اِيعَادٌ     |
| اَفْعَلَ     | اُوقِنَ     | يُوقَنُ      | مُوقِنٌ      | اُوقِنْ     | اِيْقَانٌ    |
| اِفْتَعَلَ   | اُتَّحِدَ   | يُتَّحَدُ    | مُتَّحِدٌ    | اُتَّحِدْ   | اِتِّحَادٌ   |
| اِفْتَعَلَ   | اُتَّسِرَ   | يُتَّسَرُ    | مُتَّسِرٌ    | اُتَّسِرْ   | اِتِّسَارٌ   |
| اِسْتَفْعَلَ | اُسْتُوجِبَ | يُسْتَوْجَبُ | مُسْتَوْجِبٌ | اِسْتُوجِبْ | اِسْتِيجَابٌ |
| اِسْتَفْعَلَ | اُسْتُوقِنَ | يُسْتَوْقِنُ | مُسْتَوْقِنٌ | اِسْتُوقِنْ | اِسْتِيقَانٌ |

(b) **Ajwaf:** Here changes happen only in the following stem-forms:

اِسْتَفْعَلَ (4) اِفْتَعَلَ (3) اِنْفَعَلَ (2), اَفْعَلَ (1).

Their short conjugations are mentioned below:

### Active Voice

| Stem-form    | Past        | Aorist      | PP          | VN            |
|--------------|-------------|-------------|-------------|---------------|
| أَفْعَلْ     | أَرَادَ     | يُرِيدُ     | مُرِيدٌ     | إِرَادَةٌ     |
| إِنْفَعَلْ   | إِنْقَعَدَ  | يَنْقَعِدُ  | مُنْقَعِدٌ  | إِنْقِيَادٌ   |
| إِفْتَعَلْ   | إِخْتَارَ   | يَخْتَارُ   | مُخْتَارٌ   | إِخْتِيَارٌ   |
| إِسْتَفْعَلْ | إِسْتَعَانَ | يَسْتَعِينُ | مُسْتَعِينٌ | إِسْتِعَانَةٌ |

### Passive Voice

| Stem-form    | Past        | Aorist      | PP          | Imper.     | VN            |
|--------------|-------------|-------------|-------------|------------|---------------|
| أُفْعِلْ     | أُرِيدَ     | يُرَادُ     | مُرَادٌ     | أَرِدْ     | إِرَادَةٌ     |
| إِنْفَعِلْ   | Nil         | Nil         | Nil         | إِنْقَعِدْ | إِنْقِيَادٌ   |
| إِفْعِلْ     | أُخْتِيرَ   | يُخْتَارُ   | مُخْتَارٌ   | إِخْتَرْ   | إِخْتِيَارٌ   |
| إِسْتَفْعِلْ | أُسْتَعِينُ | يُسْتَعَانُ | مُسْتَعَانٌ | إِسْتَعِنْ | إِسْتِعَانَةٌ |

- (c) **Nāqış:** Here there is no difference between و and ي. Both of them will be according to ي. Its changes are very simple, which are given in the shape of short conjugations. Only oft-used stem-forms are mentioned:

### Active Voice

| Stem-form | Past    | Aorist   | PP      | VN                 |
|-----------|---------|----------|---------|--------------------|
| أَفْعَلْ  | أَغْنَى | يُغْنِي  | مُغْنٍ  | إِغْنَاءٌ          |
| فَعَّلْ   | زَكَّى  | يُزَكِّي | مُزَكِّ | تَرْكِيبَةٌ        |
| فَاعَلْ   | لَاقَى  | يُلَاقِي | مُلَاقٍ | لِقَاءٌ/مُلَاقَاةٌ |

|             |             |             |             |             |
|-------------|-------------|-------------|-------------|-------------|
| تَلَقَّى    | تَلَقَّى    | يَتَلَقَّى  | مُتَلَقِّ   | تَلَقَّى    |
| تَلَقَّى    | تَلَقَّى    | يَتَلَقَّى  | مُتَلَقِّ   | تَلَقَّى    |
| إِنْتَلَى   | إِنْتَلَى   | يَنْتَلِي   | مُنْتَلِي   | إِنْتَلَى   |
| إِنْتَلَى   | إِنْتَلَى   | يَنْتَلِي   | مُنْتَلِي   | إِنْتَلَى   |
| أَسْتَعْنَى | أَسْتَعْنَى | يَسْتَعْنِي | مُسْتَعْنِي | أَسْتَعْنَى |

### Passive Voice

| Stem-form    | Past        | Aorist      | PP          | Imper.     | VN                 |
|--------------|-------------|-------------|-------------|------------|--------------------|
| أُفْعِلَ     | أَغْنِيَ    | يُغْنِي     | مُغْنَى     | أَغْنِ     | إِغْنَاءٌ          |
| فُعِّلَ      | زَكَّى      | يُزَكِّي    | مُزَكَّى    | زَكِّ      | تَزْكِيَةٌ         |
| فَاعَلَ      | لَوْقِيَ    | يُلَاقِي    | مُلَاقَى    | لَاقِ      | لُقَاءٌ/مُلَاقَاةٌ |
| تَفَعَّلَ    | تَلَقَّى    | يَتَلَقَّى  | مُتَلَقِّ   | تَلَقَّ    | تَلَقُّ            |
| تَفَاعَلَ    | تَلَوْقِيَ  | يُتَلَاقِي  | مُتَلَاقَى  | تَلَاقِ    | تَلَاقٍ            |
| إِنْفَعَلَ   | Nil         | Nil         | Nil         | إِنْجَلِ   | إِنْجِلَاءٌ        |
| إِفْتَعَلَ   | أَبْنَلَى   | يَبْنُلَى   | مُبْنَلَى   | إِبْنَلِ   | إِبْنَلَاءٌ        |
| إِسْتَفَعَلَ | أَسْتَعْنَى | يُسْتَعْنَى | مُسْتَعْنَى | إِسْتَعْنِ | أَسْتَعْنَاءٌ      |

**(d) Mahmūz:** When two *hamzahs* are united in all the cases of Past and Imperative of أَفْعَلَ and اِفْتَعَلَ as well as in the singular first person of their Aorist and in the beginning of their verbal noun, the second *hamzah* will necessarily be changed, e.g. (أَغْمِنَ) (أُؤْمِنُ), (أَغْمَنَ) (أَمَنَ) and (إِغْمَانٌ) (إِيمَانٌ). Likewise (أَغْتَمَنَ) (أَتَمَنُ), (إِغْتَمَنَ) (إِيْتَمَنَ) and (إِغْتِمَانٌ) (إِيْتِمَانٌ). As for the other stem-forms, the changing is permitted but it is not necessary to be followed, e.g. مُوَاسٍ and مُوَاسِي, مُوَامِرٍ, يُوَامِرُ, مُؤَمِّنٌ, يُؤَمِّنُ.

See اِئْتَمَنَ has become *Mithāl* and then it should be اِئْتَمَنَ but

such form is not applied except **إِتَّخَذَ** which is made **إِتَّخَذَ** for oft-usage and removing confusion.

### Changes Specialized with Mazīd Triliteral Verb

Apart from the above-mentioned changes, there happen some other changes in the stem-forms of **إِفْتَعَلَ**, **تَفَعَّلَ** and **تَفَاعَلَ** when their first stem-letters could be one of these letters **ت**, **ث**, **د**, **ذ**, **س** and **ظ**, **ط**, **ض**, **ص**, **ز**, **ذ**, **د**, **ث**. Sometimes, they also undergo some changes in their second stem-letters. These changes are shown on the form of their short conjugations:

| إِفْتَعَلَ  |                   | تَفَعَّلَ |           |
|-------------|-------------------|-----------|-----------|
| Original    | Changed           | Original  | Changed   |
| إِفْتَتَلَ  | يَفْتَلُ فِتْلَ   | تَثَقَّلَ | إِثْقَلْ  |
| إِهْتَدَى   | يَهْدِيْ هَدًى    | تَدَثَّرَ | إِدْثَرْ  |
| إِخْتَصَمَ  | يَخْصِمُ خِصَمَ   | تَذَكَّرَ | إِذْكَرْ  |
| إِسْتَمَعَ  | إِسْمَعَ          | تَرَمَّلَ | إِرْمَلْ  |
| إِثْتَارَ   | إِثَارَ/إِثَارَ   | تَسَمَّعَ | إِسْمَعَ  |
| إِذْتَرَعَ  | إِذْرَعَ          | تَصَدَّقَ | إِصْدَقْ  |
| إِذْتَكَّرَ | إِذْكَرَ/إِذْكَرَ | تَضَرَّعَ | إِضْرَعْ  |
| إِزْتَوَجَ  | إِزْدَوَجَ        | تَطَهَّرَ | إِطَهَّرْ |
| إِصْتَبَرَ  | إِصْطَبَرَ        | تَزَيَّنَ | إِزَيَّنْ |
| إِضْطَرَبَ  | إِضْطَرَبَ        | تَضَوَّعَ | إِضَوَّعْ |
| إِطْتَلَبَ  | إِطْلَبَ          | * *       | * *       |
| إِظْلَمَ    | إِظْلَمَ/إِظْلَمَ | * *       | * *       |

### تَفَاعَلَ

| Original    | Changed     |
|-------------|-------------|
| تَدَارَعَ   | إِدَارَعَ   |
| تَدَارَكَ   | إِدَارَكَ   |
| تَتَأَقَّلَ | إِتَأَقَّلَ |

**Note:** Changes from **إِفْتَتَلَ** to **إِسْتَمَعَ** and from **تَفَعَّلَ** to **تَفَاعَلَ** are permitted but they are not necessary to be followed.

## Characters of the Stem-forms of the Verbs (خصائصُ الأَبوابِ)

It is very essential to be noted that all the characters of the stem-forms are traditional. Therefore, other stem-forms cannot be included into these characters. They have a great role in determining of the meanings of the stem-forms. They are as follows:

1. **يَفْعَلُ فَعْلٌ**: The derives will be on this pattern if such verbs' second and third stem-letters are pronounced through throat. The throat letters include ع, ه, ح, خ, غ and ء, e.g. فَرَّغَ and نَفَعَ, نَسَخَ, دَبَحَ, جَبَهَ, قَرَأَ, فَعَرَ, جَعَلَ, دَخَرَ, نَحَرَ, دَهَبَ, سَالَ.
2. **يَفْعَلُ فَعْلٌ**: The verbs on this pattern point out descending of someone or something, e.g. يَهْبِطُ (to descend), يَنْزِلُ (to come down), يَضْرِبُ (to beat), يَكْسِرُ (to break), يَغْلِبُ (to defeat), يَعْطِفُ (to bend), يَظْلِمُ (to do wrong), يَكْبِسُ (to press), يَحْبِسُ (to stop), يَجْلِسُ (to sit), يَلْفِظُ (to throw) and يَنْطِقُ (to talk) but *Ajwaf* and *Nāqış* (with و) of this stem-form may come on the stem-form of نَصَرَ if it is needed.
3. **يَفْعَلُ فَعْلٌ**: The verbs on this pattern point out the process and spread of someone or something, e.g. يَنْظُرُ, يَبْسُطُ, يَطْرُدُ, يَطْلُبُ, يَكْتُبُ, يَقْتُلُ, يَبْلُغُ, يَنْشُرُ, يَعْرِجُ, يَخْرُجُ, يَدْخُلُ, يَسْلُبُ, يَنْصُرُ and يَعْرُبُ but *Ajwaf* and *Nāqış* (with ي) of this stem-form may come on stem-form of ضَرَبَ if it is needed.

Because this stem-form shows process forward, the overcome of someone or something, e.g. يُخَاصِمُنِي فَأُخْصِمُهُ and يُكَارِمُنِي فَأُكْرِمُهُ but its second stem-letter will have *kasrah* in *Mithāl*, *Ajwaf* and *Nāqış* with ي.

4. **يَفْعُلُ فَعْلَ**: The verbs on this pattern indicate the inward meaning of anything or the thing related to inward, e.g. **لَقِمَ**, **شَرِبَ**, **يَبْسَ**, **وَجَلَ**, **فَرِحَ**, **مَرَضَ**, **خَشِيَ**, **نَشِطَ**, **بَطَرَ**, **لَبِقَ**, **فَهِمَ**, **جَهَلَ** and **رَجَمَ**. It also points out the inward characteristics of someone, e.g. **بَخِلَ** and **رَشِدَ**, **شَقِيَ**, **سَعِدَ**, **بَطِنَ**, **كَبِرَ** while its active participle comes on the form of Adjective, e.g. **وَجِلٌ** and **مَرِيضٌ**, **نَشِيطٌ**, **فَرِحَانٌ**, **فَرِحٌ**, **فُهَيْمٌ**, **عَلِيمٌ**.

5. **يَفْعُلُ فَعْلَ**: The verbs on this pattern are the changed stem-form of **سَمِعَ** where second stem-letter is given *kasrah* in the Aorist but *fathah* is preferable, e.g. **يَبْسَ**, **نَعِمَ**, **حَسِبَ** and **يَبْسَ**.

Likewise such pattern is followed when the first stem-letter is **و** which is dropped accordingly, e.g. **وَجَرَ**, **يَرِمُ** and **وَرِمَ**. **يَرِغُ** and **وَرِغَ**, **يَجِدُ** and **وَجَدَ**, **يَحِرُ**.

6. **يَفْعُلُ فَعْلَ**: The verbs on this pattern indicate something to be habituated with and for this very reason it is always intransitive, e.g. **ثَقُلَ** and **وَزُنَ**, **ضَعُفَ**, **جَبِنَ**, **ظُرِفَ**, **حَلُمَ** and its active participle always comes on the form of Adjective, e.g. **جَبَانٌ** and **ضَعِيفٌ**.

**Note:** If the verb is *Muḍā'af* it will come on the stem-form of **ضَرَبَ**, e.g. **يَزِلُّ** and **يَشِخُّ**.

7. **أَفْعَلَ**: The verbs on this pattern may have the characters below to show their meaning:

(a) Making the intransitive as transitive: It makes the intransitive as the transitive as well as the transitive of one object is made as the transitive of two objects while the transitive of two objects may have the third, e.g. **خَرَجَ** (to go out) and **أَخْرَجَ** (to make s.o. go out), **حَفَرَ** (to dig) and **أَحْفَرَ** (to order s.o. to dig) and **عَلِمَ** (to know) and **أَعْلَمَ** (to inform)

- (b) Making someone capable to have something, e.g. أَقْبَلْتُ النَّعْلَ (I put garland to the shoe.), أَتَمَرْتُ زَيْدًا (I gave Zayd dates.), أَسْقَيْتُهُ نَهْرًا (I made him drink from the river.) and أَقْبَرْتُهُ (I buried him.).
- (c) Finding someone having some quality: Here the verb indicates that someone finds someone having some quality, e.g. أَكْفَرْتُ الْمُلْحِدَ (I found the unbeliever as an infidel.), أَحْمَدْتُ زَيْدًا (I found Zayd praising Allāh.), قَاتَلْتَنَاكُمْ فَمَا أَجَبْنَاكُمْ (I fought against you but I didn't find you coward) and سَأَلْتُهُ فَمَا أَبْخَلْتُهُ (I asked him for something so I didn't find him miser.).
- (d) Removing the demerit and responding to the complain: Here the demerit is removed or problem is solved. It is also used as intransitive, e.g. أَشْكَيْتُ زَيْدًا (I responded to the claim of Zayd.), أَعْجَمْتُ الْكِتَابَ (I removed the vagueness of the book.), أَعْتَبْتُ صَاحِبِي (I pacified my friend.) and أَفْلَسَ نَسِيمٌ (Nasim became poor.).
- (e) Moving forward: It means that one proceeds to some places, e.g. أَخَجَرْتُ (I proceeded towards al-Hijāz.), أَغْرَقْتُ (I proceeded towards Irāq.) and أَنْجَدَ (He came to Najd.).
- (f) Having the quality of something: It gives the meaning of one's relations, e.g. أَطْفَلَتِ الظَّبْيَةُ (The deer became the mother.), أَثْمَرَتِ الشَّجَرَةُ (The tree bore the fruit.), أَحْصَدَ الزَّرْعُ (The crop became ready to be harvested.), أَصْبَحَ (the fasting person broke his fast.), أَمْسَى (He entered into morning.), أَضْحَى (He entered into evening.), أَرَابَ (He became doubtful.) and أَلَامَ (He was liable to be blamed.).

- (g) Bringing s.o/s.th for some actions, e.g. أَبَاعَ الْعَبْدَ (He brought the slave to be sold.) and أَقْتَلَ اللَّصَّ (He brought the thief to be killed.).
8. **فَعَّلَ**: The verbs on this pattern may contain the characters below:
- (a) Making the verb as transitive: It makes the transitive of one object as the transitive of two objects, عَلَّمَ (to know) and عَلَّمَ (to inform), خَبَرَ (to know) and خَبَرَ (to inform)
  - (b) Making someone capable of something: It means that someone himself or something itself has possessed something, e.g. رَدَّيْتُهُ بُرْدًا (I made him wear a shawl.), نَيَّرَ الثَّوْبَ (He decorated the garment.) and خَيَّمْتُ الرِّدَاءَ (I made a tent of shawl.)
  - (c) Finding someone having some quality: Here the verb indicates that someone finds someone having some quality, e.g. كَفَّرْتُهُ (I declared him an infidel.), فَسَّقْتُهُ (I declared him sinful.) and خَطَّأْتُهُ (I proved him wrong.).
  - (d) Exaggeration: The exaggeration may be in both the intransitive and transitive verbs, e.g. طَوَّفَ فِي الْبِلَادِ (He wandered across the country.) and مَوَّتَ الْمَالَ (He spent money blindly.) and قَطَعَ الْحَبْلَ (He cut the rope into pieces.), مَرَّقَ الثَّوْبَ (He tore the garment into pieces.), غَلَقَ الْبَابَ (He shut the door badly.) and نَزَّلَ [He (God) revealed the book carefully.]
  - (e) Removing the quality: Here it means that the habit or something else of anyone is removed, e.g. قَشَّرَ الْعُودَ (He shaved off the wood.), جَلَّدَ الشَّاةَ (He skinned the goat.), قَدَّى عَيْنَهُ (He removed the dust from his eye.) and فَرَّغَ عَنْهُ (He removed fear from him.)

- (f) Proceeding towards someone or something, e.g. **شَرَّقَ صَاحِبِي وَعَرَّبْتُ** (My friend went towards East and I proceeded towards West.)
- (g) Having the quality of something: It includes all kind of relations, e.g. **رَوَّضَ الْمَكَانَ** (The place became like a garden.) and **عَلَّسَ الْمُصَلِّيَ** (The worshipper offered *Ṣalāh* in the night.)
- (h) Summery of the story: It includes the summery of a work, e.g. **هَلَّلَ** (He recited **لَا إِلَهَ إِلَّا اللَّهُ**), **حَمَدَ** (He said **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**), **سَقَّيْنُهُ**, **رَجَّعَ** (He recited **الْحَمْدُ لِلَّهِ**), **جَدَّغَتْهُ** and **رَعَّيْنُهُ**.
9. **فَاعِلٌ**: The verbs on this pattern may contain the following characters:
- (a) Making the verb as transitive: Here participation of both the subject and object is necessary, e.g. **فَارَقَ نَسِيمٌ خَالِدًا** (Nasīm left Khālīd.) and **قَاتَلَ صَدَّامٌ بُشَّ** (Ṣaddām fought against Bush.)
- (b) Exaggeration: The exaggeration may be in both the intransitive and transitive verbs, e.g. **سَافَرَ زَيْدٌ** (Zayd went on a long journey.), **بَاعَذْتُهُ** (I threw him away.) **ضَاعَفَ اللَّهُ عَافَاكَ** (May Allāh cure you completely.) and **اللَّهُ أَجْرَكَ** (May Allāh multiply your reward.)
10. **تَفَعَّلَ**: The verbs on this pattern may contain the following characters:
- (a) Intransitive of **فَعَّلَ**: It comes as an intransitive in response to the action of **فَعَّلَ**, e.g. **عَلَّمْتُهُ فَتَعَلَّمَ** (I taught him so he learnt.) and **أَدَّبْتُهُ فَتَأَدَّبَ** (I taught him manner so he became polite.)
- (b) To show and imitate: It may come as an intransitive and transitive verbs, e.g. **تَرَجَّلَتِ الْمَرْأَةُ** (The woman

showed to be a man.), تَشَبَّهَ بِقَوْمٍ (To imitate a nation.), تَكْوَفَ (To show as someone is a Kūfī.), تَشَجَّعَ (To show to be a brave.), تَنَبَّأَ (To claim to be a prophet.) and تَبَنَّى (He adopted him as a son.), تَقَبَّلَهُ (To show to accept s.o./s.th) and تَلَقَّاهُ (To receive showingly.)

- (c) To give the meaning of continuity with a gap: It may be used as transitive and intransitive verbs, e.g. تَنَزَّلَ (It rained slowly) and تَصَدَّعَ فِي السَّمَاءِ (He reached the sky hardly.) and تَجَرَّعْتُ الْمَاءَ (I drank water in draughts.), تَحَوَّنَتْهُ الْأَيَّامُ وَتَقَعَّدَتْهُ (The time hurt him and made him exhausted too.)
- (d) To have the meaning of exaggeration: It may be used as transitive and intransitive verbs, e.g. تَبَيَّنَ الْأَمْرُ (The matter became crystal clear.) and تَبَصَّرَ فِي الْأَمْرِ (He looked into the matter seriously.) and تَسَمَّعَ الْخَبَرَ (He heard the news attentively.), تَبَيَّنَ الْأَمْرَ (He made the matter very clear.), تَعَجَّلَ الشَّيْءَ (He made haste in the matter very much.) and تَعَظَّمَ أَمْرًا (He made a simple matter as very serious.)
- (e) To have a meaning of avoidance, e.g. تَهَجَّدَ (He spent night awake.), تَحَرَّجَ (He was abstained from inconvenience.) and تَأْتَمَّ (He refrained himself from sin.)
- (f) To make a habit: It includes all kind of habits, e.g. تَابَّطَ (He put the knife in armpit.), تَوَسَّدَ الْحَجَرَ (He made the stone as his pillow.), تَقَمَّصَ (He wore *qamīṣ*.) and تَأَزَّرَ (He wore *payjāmā*.)
- (g) Having the quality of something: It includes all kinds of qualitative meanings, e.g. تَمَوَّلَ زَيْدٌ (Zayd became rich.) and تَأَيَّمَتِ الْمَرْأَةُ (The woman became widow.)

11. **تَفَاعَلَ**: The verbs on this pattern may contain the following characters:
- (a) To do the work together: It may be used as transitive and intransitive, e.g. **تَضَارَبَ خَالِدٌ وَطَارِقٌ** (Khālīd and Ṭāriq quarreled with each other.) and **تَوَاصَوْا بِالْحَقِّ** (They each other advised the truth.) and **تَنَازَعْنَا الْحَدِيثَ** (We each other talked.) and **تَرَأَفُوا الْحَجَرَ** (They lifted the stone together.)
  - (b) To have the meaning of exaggeration: **تَبَارَكَ اللَّهُ** (May Allāh bless you much), **تَعَاطَمَ الشَّرُّ** (The evil spread much.) and **تَفَاقَمَ الْأَمْرُ** (The sin crossed all bounds.)
  - (c) To pretend: It means to show something against the reality, e.g. **تَمَارَضَ** (He pretended to be patient.), **تَغَافَلَ** (He pretended to pay no heed.), **تَجَاهَلَ** (He pretended to be unaware.) and **تَبَاذَى** (He showed to be a falcon).
12. **اِنْفَعَلَ**: The verbs on this pattern always come as intransitive. They may contain the following characters:
- (a) It comes as the intransitive of the Triliteral stem-forms (from no.1 to no.3), e.g. **اِنْفَتَحَ** (It got opened.), **اِنْكَسَرَ** (It got broken.) and **اِنشَقَّ** (It bursted.).  
And if the first letter is one of the letters **ل, ر, و, ن** and **م**, the intransitive will come from the stem-form of **اِفْتَعَلَ**, e.g. **اِلْتَوَى** (It got bent.), **اِتَّصَلَ** (It got united.), **اِرْتَدَعَ** (He was stopped.), **اِنْتَقَلَ** (He moved.) and **اِمْتَدَّ** (It spread.)
13. **اِفْتَعَلَ**: The verbs on this pattern may contain the following characters:
- (a) To choose something (a) for oneself: It may be used as the transitive and intransitive forms, e.g. **اِنْتَقَمَ مِنْهُ** (He evened him.) and **اِهْتَدَى بِالْعَقْلِ** (He was guided

through wisdom.) and **إِخْتَارَ الْأَمْرَ** (He chose the matter.), **إِتْرَنَ** (He selected the thing.), **إِصْطَفَى الشَّيْءَ** (He weighed the barley.), **إِكْتَالَ الثَّمَرَ** (He weighed the fruit for himself.), **إِفْتَدَى أَخَاهُ** (He paid the ransom of his brother.), **إِحْتَبَسَ الْمَالَ** (He held back the money.), **إِجْتَذَبَ الرِّدَاءَ** (He drew the shawl.) and **إِعْتَمَّ الْفُرْصَةَ** (He availed the opportunity.)

(b) against oneself, e.g. **إِلْتَزَمَ الْأَمْرَ** (He made the matter necessary for him.) and **إِحْتَمَلَ الشَّدَائِدَ** (He bore the calamities.)

(b) To concern over something: It may be used as the transitive and intransitive forms, e.g. **إِجْتَهَدَ فِي الْأَمْرِ** (He tried hard for the matter.), **إِهْتَمَّ بِالشَّيْءِ** (He took interest in the matter.) and **إِعْتَمَدَ عَلَى نَفْسِهِ** (He depended upon himself.) and **إِكْتَسَبَ الْإِثْمَ** (He himself committed the sin.), **إِفْتَرَعَ الْكِتَابَ** (He hardly read the book.), **إِسْتَمَعَ الْأَمْرَ** (He sincerely listened to the matter.), **إِدَكَرَ الْأَمْرَ** (He kept the matter in mind well.)

(c) To take share in the action whether in favour or against, e.g. **إِجْتَمَعَ الْقَوْمُ** (The people gathered.), **إِفْتَتَلَتْ** (The Christians fought each other.), **إِدْخُلُوا** (All of them entered.) and **إِخْتَلَفَ النَّاسُ** (The people differed in opinion.)

(d) To be intransitive only, e.g. **إِفْتَقَرَ** (He became poor.) and **إِسْتَتَرَ** (He became hidden.)

14. **إِفْعَلَّ**: The verbs on this pattern are always used as the intransitive. They may contain the following characters:

(a) To have the meaning of colour, e.g. **إِبْيَضَ** (He became white.), **إِسْوَدَّ** (He became black.), **إِخْضَرَ** (It became

- green.), إِحْمَرَّ (It became red.) and إِغْبَرَّ (He became dusty.)
- (b) To have the meaning of one's condition, e.g. إِحْوَلَ (He became cross-eyed.), إِزْوَرَ (He became squint-eyed.) and إِزْعَوَى (It grazed.)
15. اسْتَفْعَلَ: The verbs on this pattern may contain the following characters:
- (a) To seek request, e.g. اسْتَفْهَمَهُ (He wanted to understand him.), اسْتَحْبَرَ (He wanted to know him.), اسْتَحْرَجَهُ (He wanted to find something.), اسْتَعَاثَهُ (He sought help from him.), اسْتَشَارَهُ (He asked advise from him.), اسْتَعْنَبَهُ (He requested a favour from him.) and اسْتَعْفَرَهُ (He asked pardon from him.)
- (b) To find s.th and think about s.th, e.g. اسْتَجَادَهُ (He thought him good.), اسْتَكْرَمَهُ (He thought him to be noble.), اسْتَسَنَّمَهُ (He thought him high.) and اسْتَكْتَرَهُ (He found it much.).
- (c) To have the meaning of exaggeration: It may be used as the transitive and intransitive, e.g. اسْتَقَرَّ (It became much stable.), اسْتَحْكَمَ (It became stable.), اسْتَكْبَرَ (He became very haughty.), اسْتَعْلَى (He became very high.) and اسْتَبَانَ (It became crystal clear.) and اسْتَبَانَ الْأَمْرَ (He firmly believed in the matter.), اسْتَبَانَ الرَّشْدَ (He found the guidance very clear.) and اسْتَبْصَرَ قَصْدَهُ (He knew his will very well.)
- (d) Having the quality of something, e.g. اسْتَحْجَرَ الطِّينَ (The soil became stone.), اسْتَنْوَقَ الْجَمْلُ (The camel became she-camel.), اسْتَنْسَرَ (It became like vulture.) and اسْتَنْثَسَ (It became like roe-buck)
- (e) Habit, e.g. اسْتَوْطَنَ الْقَرْيَةَ (He settled in the village.)

16. **إِفْعَوْلَ**: The verbs on this pattern mostly come as the intransitive. Their characters are given below:
- (a) To have the meaning of exaggeration, e.g. **إِخْشَوْشَنَ** (The cloth became rough.), **إِخْرُورَقَ الْكِسَاءُ** (The shawl rent apart.), **إِنْجَوَجَى اللَّيْلُ** (The night became very dark.), **إِحْقَوَّقَفَ الْهَلَالُ** (The newly moon became bent.), **إِحْدَوَدَبَ الشَّيْخُ** (The old man became hump-backed.), **إِخْلَوْلَى الطَّعَامُ** (The food became too sweet.), **إِعْشَوْشَبَتِ الْأَرْضُ** (The land became covered with the grass.) and **إِعْدَوَدَنَ النَّبْتُ** (The plant became blackish.). Its only two transitive verbs are in use, e.g. **إِعْرُورَيْتُ** (I rode the horse without saddle.) and **إِخْلَوْلَيْتُ** (I found the food sweet.).
17. **إِفْعُولَ**: The verbs on this pattern are mostly used as the intransitive and they rarely come as transitive. They have the following characters:
- (a) To have the meaning of exaggeration, e.g. **إِجْلَوَدَ الْجَمَلُ** (The camel ran fast.), **إِخْرَوَطَ السَّفَرُ** (The journey became long.) and **إِعْلَوَطَ الْبَعِيرَ** (H rode the camel without saddle.)
18. **إِفْعَالَ**: The verbs on this pattern are mostly used as the intransitive. They have the following characters:
- (a) To have the meaning of exaggeration, e.g. **إِحْمَارَ التَّمْرِ** (The date became dark red.), **إِذْهَامَ الْعُشْبِ** (The grass became dark black.), **إِفْطَارَ النَّبْتِ** (The plant dried well.) and **إِبْهَارَ اللَّيْلِ** (The night became very dark.)
19. **فَعْلَلَ**: The verbs on this pattern are used as the transitive and intransitive the both. They have the following characters:
- (a) Making verb from Quadriliteral word or with addition

of one letter to the Triliteral verb, e.g. بَرَّقَشَ الثَّوبَ (He painted the cloth in various colours.), خَزَلَلَ اللَّحْمَ وَرَغَبَلَهُ (He cut the meat into pieces and then drapped it.), قَرَمَدَ الْجِدَارَ (He sifted the wheat.), غَرَبَلَ الحِنْطَةَ (He plastered the wall with mud.), كَرَدَسَ الخَيْلَ (He made the horses in groups.), عَصَفَرَ الثَّوبَ (He dyed the cloth with yellow colour.), خَلَبَسَ قَلْبَهُ (He won his heart.), حَلَقَمَهُ (He cut his throat.), عَرَجَنَهُ (He beat him with stick of palm-tree.), بَرَقَعْتُ خَالِدًا وَسَرَبَلْتُهُ (I made Khālīd put on veil and *qamīs*.), بَعَثَرَهُ (He dispersed it.), بَحَثَرَهُ (He scattered it.), بَرَكَعَهُ (He defeated him.), لَعَظَمَ اللَّحْمَ (He extracted the flash from bone and ate it.), عَسَلَجَتِ الشَّجَرَةُ وَبَرَعَمَتْ (The tree became green and budded.), زَمَهَرَتْ عَيْنَاهُ (His eyes became blood-shot.), عَنَدَلَ البَلْبَلُ (The nighangle sang.), خَذَرَفَ البَعِيرُ (The camel stroke up pebbles.), عَسَكَرَ الرَّجُلُ (The man formed an encampment.), مَمَعَعَ الْقَوْمُ (The people fought.) and بَرَهَنَ عَلَيْهِ (He gave evidences for it.).

- (b) Being on the form of the noun in the beginning, e.g. سَرَهَدَتِ الصَّبِيَّ (She fed the child well.). سَرَهْدٌ is also a noun which means 'much water'. Similarly, طَحَمَرَ هَمَرَاجَ عَلَيْهِ الْخَبَرَ (He gave him confusing news.), شَمَرَجَ ثَوْبَهُ (He stitched his cloth.), هَرَجَلَ فِي مَشْيِهِ (The man mixed up.), عَدَمَرَ الرَّجُلُ (He totted in his walking.), فَرَشَعَ الْمُصَلِّي (The worshipper sat on the legs apart.) and جَرَشَمَ المَرِيضُ where طَحَمَرَ, هَمَرَاجُ, هَرَجَلُ, عَدَمَرَ, شَمَرَجُ, فَرَشَعَ and جَرَشَمَ are nouns.
- (c) Repetition of letter and meaning, e.g. سَلَسَلَ الْمَاءَ (He poured water.), زَلَزَلَ الْبِنَاءَ (It quaked the building.), نَضْنَضَتِ الْحَيَّةُ لِسَانَهَا (The snake darted out its tongue.),

مَضْمَضَ (The bird flapped its wings.), رَفَرَفَ الطَّيْرُ جَنَاحَيْهِ (He rinsed his mouth.), نَجَجَ الأمر (He pondered on the matter.), نَشَنَشَ الجلد (He skinned.), نَهَنَهُ الرَّجُلَ (He kneeled the camel.), جَعَجَعَ البعير (He frightened the man away.), حَصَحَصَ الحق (The truth became clear.), دَبَدَبَ الرجل (The man got confused.), عَسَسَ الليل (The camel groaned.), تَعَتَعَ في كلامه (He stammered.) and وَغَوَعَ الذئب (The wolf howled.).

- (d) To give the summery, بِسَمَلَ (He recited الله بِسْمِ), حَمَلَهُ (He said لا حول ولا قوة إلا بالله), حَوَّلَ (The الحمد لله), and حَيَّلَ المؤذن (The muadhdhinin (caller for prayer) said حيَّ على الصَّلاح وحَيَّ على الفلاح).

20. تَفَعَّلَ: It is like تَفَعَّلَ. The verbs on this pattern may have the following characters:

- (a) To become intransitive of فَعَّلَ, e.g. تَسَرَّبَلَ (He clothed a qamīṣ.), تَبَرَّقَعَ (He put on a veil.), تَزَلْزَلَ (It got quaked.), تَزَعَزَعَ (He got shaken.), تَرَعَّرَعَ (He was brought up.), تَرَحَّلَفَ (He moved away.) and تَنَهَّنَهُ (He got dyed with yellow colour.) and تَنَهَّنَهُ (He refrained.).
- (b) Being on the form of the noun in the beginning, e.g. تَلَعَّنَمَ فِي (He showed superiority on me.), تَدَهَّقَنَ الرَّجُلُ (He waited for his matter.) and تَدَهَّقَنَ الرَّجُلُ (The man became a landlord.).
- (c) Making verb from Quadriliteral word or with the addition of one letter to the Triliteral verb, e.g. تَزَنَّدَقَ (He became atheist.), تَفَلَّسَفَ (He became philosopher.), تَمَنَّنَقَ (He learnt logic.), تَمَسَّنَكَ (He became poor.), تَبَرَّنَسَ (He wore hat.), تَصَعَّلَكَ (He became poor.), تَجَحَّفَلَ القوم (The people gathered.),

تَلَحَّجَ بالشيئ (He became Pharoah.), تَجَرَّثَ (He fell down from a hight.), تَفَرَّغَ (He became Pharoah.), تَلَحَّجَ بالشيئ and تَعَبَّشَ.

21. اِفْعَلَّلَ: It is like اِنْفَعَلَ. The verbs on this pattern may have the following characters:

(a) To become intransitive of فَعَّلَ, e.g. اِصْنَعَفَرَ الثَّوبُ (The cloth became old.), اِثْعَجَرَ الدَّمُ (The blood was shed.), اِخْرَنْجَمَتِ اِغْرَنْجَسَ الشَّعْرُ (The hair became black.) and اِخْرَنْجَمَتِ اِلاِبِلُ (The camels gathered.).

(b) Being on the form of the noun in the beginning, e.g. اِسْحَنْفَرَ الْخَطِيبُ (The speaker prolonged his speech.), اِبْنَنْدَحَ الْحَوْضُ (The night became dark.), اِخْرَنْبَقَ الرَّجُلُ (The man was stick to the land.).

(c) Making verb from Quadriliteral word or with the addition of one letter to the Triliteral verb, e.g. اِخْرَنْطَمَ اِهْبَنْقَعَ الرَّجُلُ (The man frowned.), اِخْرَنْطَمَ اِهْبَنْقَعَ الرَّجُلُ (The man squatted down like the Persians), اِخْرَنْطَمَ and اِخْرَنْطَمَ.

22. اِفْعَلَّ: It is like اِفْعَلَّ. The verbs on this pattern may have the following characters:

(a) To become intransitive of فَعَّلَ, e.g. اِسْبَغَلَ ثَوْبُهُ (His clothes got wet with water.) and اِفْطَرَّ يَوْمُنَا (Our day became distressful.).

(b) Being on the form of the verb in the beginning, e.g. اِبْدَعَرَتِ الْخَيْلُ اِشْمَعَلَّ الْقَوْمُ (The people were scattered.), اِبْدَعَرَتِ الْخَيْلُ اِشْمَعَلَّ الْقَوْمُ (The horses were scattered.), اِضْمَحَلَّ السَّحَابُ (The cloud was scattered.), اِسْبَكَرَ الْفَتَى (The youth reached his full hight.), اِسْمَعَدَّتْ اُنَامُهُ (His fingers swallowed), اِعْدَقَرَ الرَّائِبُ اِطْمَأَنَّ قَلْبُهُ (His heart got satisfied.) and اِعْدَقَرَ الرَّائِبُ اِطْمَأَنَّ قَلْبُهُ.

(c) Making verb from Quadriliteral word or with the addition of one letter to the Triliteral verb, e.g. اِسْمَخَرَ اِسْمَخَرَ.

إِسْبَطَرَ الْغُبَارُ (The dust spread.), إِزْمَهَرَتِ الْكَوَاكِبُ (The stars shined.), إِكْفَهَرَ السَّحَابُ (The cloud became thick.), إِذْلَهَمَ اللَّيْلُ (The night became dark.) and إِشْمَازَتْ النَّفْسُ (The soul became afraid.).

## The Particles

### (الحروف)

The particles in Arabic consist of one or two to five letters. They play a big part as conjugator, interrogative, adverbs, exclamation etc. They are given below:

1. ء: It is used for the following:
  - (a) For interrogation, e.g. أَنْتَ طَالِبٌ أَمْ مُعَلِّمٌ؟ (Whether you are student or teacher?)
  - (b) For equalization, e.g. سَوَاءٌ عَلَيْهِمْ أَدَرَسْتَهُمْ أَمْ لَمْ تَدْرُسْ فَإِنَّهُمْ لَا يَقْرَأُونَ (It is equal for them whether you teach them or not, they will not study.)
  - (c) For seeking attention, e.g. أَوْ صَدِيقِي انصُرْنِي (O my friend: Help me.).

**Note:** The difference between ء and هَلْ may be seen in the chapter 'The Interrogative Pronouns'.
2. يَا: It is used for the following:
  - (a) For seeking help, e.g. يَا طَارِقًا خُذْ بِيَدِي (O Tāriq: Catch my hands.)
  - (b) For wondering, e.g. يَا مَاءً (How much water!)
  - (c) For mourning, e.g. وَاهُ حُسَيْنَا (Oh Ḥusayn!!)
  - (d) For parting between two *nūns*, e.g. تَأَدَّبْنَ يَا بَنَاتُ (O girls: Be polite.)
  - (e) For pointing out dual form, e.g. الطَّالِبُ وَالْمُعَلِّمُ لَمْ يَحْضُرَا (The student and the teacher did not present.)
3. بِ: It is used for the following:
  - (a) For joining, e.g. أَمَسَكْتُ بِأَخِي (I held my brother.)

- (b) For showing reason, e.g. **بِمَا أَنَّهُ لَمْ يَأْتِ فَتَلَفَنُتُهُ** (For he did not come , I telephoned him.)
- (c) For taking oath, e.g. **بِاللَّهِ لَمْ أُسْرِقْ مَالَكَ** (By Allāh, I didn't steal your money.)
- (d) For seeking help, e.g. **ضَرَبْتُ بِالْعَصَا** (I beat with stick.)
- (e) For showing company, e.g. **خَرَجَ بِعَشِيرَتِهِ** (He went out with his family.)
- (f) For showing time, e.g. **سَرْتُ بِاللَّيْلِ** (I travelled in the night)
- (g) For being extra, e.g. **لَسْتُ بِمُعَلِّمٍ** (I'm not a teacher.)
4. **تَا**: It is used for the following:
- (a) For pointing out feminine gender, e.g. **قَالَتْ امْرَأَةٌ** (A woman told another one that her husband didn't listen to her saying.)
- (b) For taking oath, e.g. **تَاللَّهِ رَأَيْتُ التَّاجَ** (By Allāh, I have seen the Tāj.)
- (c) For being extra, e.g. **زَنَادِقَةٌ** and **مَهَالِبَةٌ**. They are plurals of **زَنْدِيقٌ** and **مَهْلَبٌ**.
5. **سَا**: It is used for fixing the verb for future tense, e.g. **سَتُبَدِي** (The time will fortell you what you didn't know.)
6. **فَا**: It is used for the following:
- (a) For company of someone, e.g. **دَخَلَ الْفَصْلَ الْمَعْلَمُ فَالطَّلَابُ** (The teacher followed by the students entered the class-room.)
- (b) For joining the reply of a conditional sentence, e.g. **إِنْ كُنْتَ تَسْتَثْمِرُ فِي الْبَنْكِ الْمَرْكَزِيِّ فَلَا تَتَوَجَّهْ نَحْوَ بَنْكِ الْهِنْدِ الْوَلَانِي** (If you have invested money in the Central Bank, don't proceed to the State Bank of India.)
- (c) For being extra, e.g. **سَافِرْ إِلَى أَمْرِيكَ فَقَطْ** (Go to America

only.)

7. كَ: It is used for the following:

- (a) For showing similarity, e.g. العلم كالنور (The knowledge is like light.)
- (b) For pointing to the distant object, e.g. ذلك المرء عربي (That man is an Arab.)
- (c) For being extra, e.g. ليس أحدٌ كمثلِي (There is none like me.)
- (d) It is also used as a noun, the poet said:

|                       |                         |
|-----------------------|-------------------------|
| بيضٌ ثلاثٌ كنعاجٍ جمٌ | يضحكُ عن كالبردِ المنهم |
|-----------------------|-------------------------|

Here 'ك' means 'like'.

8. أَ: It is used for the following:

- (a) For emphasis in the beginning of the sentence, e.g. لأنت وزوجتك من بيهار (Verily, you and your wife are from Bihār.)
- (b) For taking oath, e.g. والله لأذهبن (By Allāh, I will go.) and والله لذهب/لقد ذهب (By Allāh, he has gone.)
- (c) For making a conditional sentence, e.g. لننأتونا (If they come to us, we will host them well.)
- (d) For possessive meaning, e.g. هذا القلم لي (This pen is mine.)
- (e) It also comes as an extra, ردف لكم (He followed you.).

9. لِ: It is used for the following:

- (a) For changing the Aorist into the Imperative, e.g. لنتنظر (You may wait for the result.)
- (b) For showing cause, e.g. جنئك لتعينني (I came to you so that you may help me.)
- (c) For particularization, e.g. النجاح للمجتهدين (The success is especially for the hard-workers.).

10. **مَ**: It is used for pointing out the second person plural, e.g. **ذَلِكُمْ بِمَا فَعَلْتُمْ فِي الْمَاضِي** (It's what you did in the past.)
11. **نَ**: It comes between the verb and the pronoun of first person singular number which is in accusative case, e.g. **أَوْصَانِي أَلَّا أَقُولَ مَا يُوْذِي الْآخَرِينَ** (He advised me not to say what may hurt others.). The first **نَ** is called as **نُونُ الْوَقَايَةِ** (The Preventive nūn).  
It is also used for putting emphasis, e.g. **لَأَذْهَبَنَّ إِلَى أَوْرَبَا** (I will go to Europe.).
12. **هَ**: It is used for pausing the terminal letter of the word, e.g. **لِمَ** (Why?). It is also used for third person, e.g. **رَأَيْتُهُ** (I saw him.) and **خَاطَبْتُ إِيَّاهُ** (I addressed him.)
13. **قَ**: It is used for the following:
- (a) For joining two words or sentences, e.g. **يسود الرجل بالعلم والأدب** (The man leads with knowledge and manners.)
  - (b) For resuming a talk, e.g. **لِلنَّظَرِ فِي النَّتَاجِ وَأَمْهَلْنَاهُ** (In order to look into the results, we gave him the chance.)
  - (c) For pointing out the condition of the doer, e.g. **ذَهَبُوا لِلنَّزْهَةِ وَهُمْ عَشْرَةٌ كَامِلَةٌ** (They went for picnic while they were ten only.)
  - (d) For showing the company of someone or something, e.g. **أَنْتَ وَكِتَابُكَ غَارَقَ** (You will get drowned with your book.)
  - (e) For taking oath, e.g. **وَاللَّهِ هُوَ رَجُلٌ صَالِحٌ** (By Allāh, he is a good man.)
14. **يَ**: It is used as the first person pronoun in accusative and genitive cases, e.g. **هَلْ اِعْتَبَرْتَ إِيَّايَ كَاتِبًا؟** (Did you consider me a clerk?) and **كِتَابِي جَدِيدٌ** (My book is new.)

15. **آ**: It is used to call somebody, e.g. **آ عبد الله**. (O Abdullāh: ---  
-)
16. **إِذْ**: It is used for the following:
- (a) For the meaning of 'when' in the past, e.g. **إِذْ كُنْتُمْ أَمْوَاتًا** (He gave you new life while you have become dead)
  - (b) For expressing the sudden case, e.g. **بَيْنَمَا كُنْتُ أَبْحَثُ عَنْ دَلِيلٍ فِي الْكِتَابِ إِذْ وَجَدْتُ خَمْسَمِائَةَ رُوبِيَّةٍ** (While I was searching for an evidence in the book, I found five hundred rupee.).
  - (c) For showing the reason, e.g. **لَمْ يَمَسَّهُمْ أَحَدٌ فِي الْحَيِّ إِذْ هُمْ مِنَ الْهِنْدُوسِ** (None touched them in the colony for they were the Hindūs.)
17. **أَلَمْ**: It is used for the following:
- (a) For making the indefinite definite, e.g. **الرَّجُلُ أَسْرَعُ مِنَ الْكَمْبِيُوتَرِ** (The man is faster than the computer.) and **مَا أَصَحُّ** (What this student said is more correct.).
  - (b) It comes as extra, e.g. **لَمْ يُلْقِ النِّعْمَانُ مُحَاضَرَتَهُ** (Nu'mān didn't deliver his lecture.)
18. **أَمْ**: It is used for equalization after **ء** of interrogative while without it it is used for 'or', e.g. **أَقْرَبُ أَمْ بَعِيدُ مَا يُخَمِّنُونَ؟** (Whether it is near or far what they are guessing?), **سَوَاءٌ عَلَيْهِمْ أَرْشَدْتَهُمْ أَمْ لَا تَرْشَدْتَهُمْ** (It is equal for them whether you guide them or not) and **هَلْ تَتَّبِعُهُ فِي الْأَمْرِ أَمْ هَلْ لَا تَتَّبِعُهُ؟** (Whether you follow him in this matter or you don't?)
19. **أَنَّ**: It is used for the following:
- (a) For showing verbal noun, e.g. **بُلِّغْنِي أَنَّ جَاءَ شَاهِدٌ** (I was informed that Shāhid came.) and **أَنَّ تَلَقَّانِي خَيْرٌ مِنْ**

- أَنْ تَتَّصِلَ بِي تَلْفُونِيَّ (To meet me is better than to call me.)
- (b) For clarification, e.g. قُلْتُ لِأَخِي أَنْ تَرْسِلَ إِلَيَّ مِائَةَ رُوبِيَّةٍ (I told my brother to send me hundred rupee.)
- (c) It also comes as a lightened particle of أَنْ, e.g. فَلَمَّا أَنْ لَقِيْتُهُ سُرَّ بِي (When I met him, he became pleased with me.)
- (d) It is also used as an extra particle, e.g. عَلِمْتُ أَنْ سَتَنْقَطِعَ الْكهرباءُ (I knew that the electricity would go.)
20. إِنَّ: It is used for the following:
- (a) For conditional sentence, e.g. إِنْ تَشْتَمَ تُشْتَمَ (If you abuse, you will be abused.)
- (b) For making the verb negative, e.g. إِنْ أَنْتَ إِلَّا قَوِيٌّ (You are only a healthy man.)
- (c) It also comes as a lightened particle of إِنَّ, e.g. إِنْ نَظَنَّاكَ مِنْ النَّاَصِرِينَ لَنَا (Verily, we consider you among our our helpers.)
- (d) It also comes as an extra particle, e.g. مَا إِنْ ذَهَبْتُ إِلَى مُومْبَائِ (I didn't go to Mumbai.)
- Note:** Sometimes, مَا is suffixed to إِنَّ of condition, e.g. إِنْ مَا تَذْهَبُ إِلَيْنَا تَجِدُ مَا تَرِيدُ (If you come to us, you will find what you want.)
21. أَوْ: It is used for the following:
- (a) For the meaning of 'or', e.g. خُذْ هَذَا أَوْ ذَاكَ (Take this or that.)
- (b) In opposition of إِمَّا (Whether) in number, e.g. آتِيكَ إِمَّا وَحِيداً أَوْ مَعَ عِيَالِي (I will come to you alone or with my family.)
- (c) For the meaning of 'but', e.g. تَلْفَنْتُهُ مَرَّتَيْنِ أَوْ أَكْثَرَ (I telephoned him twice or more.)

22. **أَيُّ**: It is used for the following:
- (a) For seeking the attention, e.g. **أَيُّ نَاصِرٍ لَا تَخْدَعْنِي** (O Nāṣir: Don't cheat me.).
  - (b) For explaining an object, e.g. **هَذَا عَسَجْدٌ أَيُّ ذَهَبٍ** (This is 'asjad; gold.)
23. **إِي**: It is used for reply the which is necessarily followed by an oath. It is frequently used after a question, e.g. **وَسَأَلْتُهُ أَ تَذْهَبُ إِلَى دِلْهِ فَقَالَ إِي وَاللَّهِ إِنَّهُ لَذَاهِبٌ** (I asked him whether he is going to Delhi? He replied: By Allāh, I am going.) and **مَا ذَهَبَ زَيْدٌ بَلْ عَمْرُو** (It is not Zayd but 'Amr went)
24. **بَلْ**: It is used for 'but' to deny the first statement, e.g. **مَا أَكَلْتُ تَفَاحاً بَلْ إِبْجَاصاً** (I didn't take apple but pear.)
25. **سَيِّمًا** (لا سَيِّمًا): It is used to specify something. It has two conditions and the noun follows **سَيِّمًا** having changes accordingly. These conditions are as follows:
- (a) If the noun is indefinite, it will have all three cases, i.e. nominative, accusative and genitive, e.g. **لَا سَيِّمًا يَوْمٌ/يَوْمًا/يَوْمٍ بِدَارَةِ جُلْجُلٍ** (--- especially the day which I passed at Dārat-u-Juljul.).
  - (b) If the noun follows, is definite, it will have two cases, i.e. nominative and genitive, e.g. **لَا سَيِّمًا خَالِدٌ/خَالِدٍ** (--- especially Khālīd.)
26. **عَلَى**: It is used for the following:
- (a) To give the meaning of 'up', e.g. **جَلَسَ الْقَاضِي عَلَى الْكَرْسِيِّ** (The Judge sat on the chair.)
  - (b) To give the meaning of 'upto', e.g. **هَذَا عَلَيْكَ إِمَّا أَنْ تَفْعَلَ أَوْ لَا** (It's upto you whether you may do it or not.)
  - (c) To give the meaning of 'upon', e.g. **مَاذَا جَعَلْتَ عَلَى**

قلنسوتك (What did you put upon your hat?)

(d) To show space e.g. مررتُ عليه (I passed by him.)

(e) It is also used as a preposition where it does not give its basic meaning, e.g. أقبض الشرطة على السارق (The Police caught the thief.).

**Note:** Sometimes, it is used as a noun, e.g. the poet said:

|                               |                           |
|-------------------------------|---------------------------|
| غدتُ من عليه بعدما تمَّ ظمؤها | تصلُّ وعن قيص بزِراء مجهل |
|-------------------------------|---------------------------|

‘غدتُ من عليه’ name of a market in the way of Mecca. ‘على’ is the up.

27. عَنْ: It is used for the following:

(a) For leaving any place or thing, e.g. خرجتُ عن البلد (I left the city.)

(b) For replacing anyone, e.g. لا تجزي نفسٌ عن نفسٍ شيئاً (None will defend the other a little.)

(c) For nearing someone, e.g. جلسَ عن يمينه (He sat beside his right side.)

(d) It is also used as a noun, e.g. جلسْتُ من عن يمينه (I sat beside his right side.)

28. فِي: It is used for the following:

(a) For indicating time or place, e.g. في البيتِ أسودُ (There is a snake in the house.)

(b) For pointing out the company, e.g. أدخلوا فينا (Join us.)

(c) For showing the reason, e.g. ألقى الرجلُ في السجنِ في رجلٍ قتلته (The man was sent to jail for he had killed a man.).

29. قَدْ: It is used for the following:

(a) For putting emphasis upon something, e.g. قد شاهدتُ موقعاً في الإنترنت (I have seen one website on the Internet.)

(b) For lessening some acts, e.g. قد يجودُ البخيلُ

(Sometimes, a miser spends money.)

(c) For showing hope, e.g. **قد يرجع خالد الليلة** (Hope that Khālīd will come back tonight.)

(d) For changing the present into past continuous, e.g. **رأيْتُكم قد تمشون في هذا الشارع** (I saw you moving on this road frequently.).

**Note:**

(a) When it is used with the oath, the oath will come between the particle and the verb, e.g. **قد والله أحسنت** (By Allāh, you have done well.).

(b) Sometimes, the verb remains hidden when it is easily understood, e.g. al-Nābighah al-Dhubaynī said:

|                         |                          |
|-------------------------|--------------------------|
| أفد الترحل غير أن ركبنا | لما نزل برحالتنا وكان قد |
|-------------------------|--------------------------|

Here the verb 'رأيت' is hidden.

30. **كأي**: It is used as a number for information. Its Tmaiz comes singular and in genitive case, e.g. **كأي من باحث لا يكتب رسالتها** (There are many researchers who don't write their theses.)

31. **كذا**: It is used as a number for the quantity of something that may be little or much, e.g. **أعطاه كذا مالا** (He gave him such amount of money.)

32. **كم**: Is of two kinds:

(a) For interrogation: The *thing interrogated* would be singular and with *fathah*, e.g. **كم طالباً في الفصل؟** (How many students are in the class?)

(b) For information: If the speaker wants to point out the large quantity of anything he uses the matter singular or plural with *kasrah* and sometimes, **من** is added to it, which makes it in the genitive case, e.g.

- كم فرسٍ عندي. (I have many horses.)
- كم أفراسٍ عندي. (I have many horses.)
- كم من فرسٍ عندي. (I have many horses.)

33. كَيّ: It is used for the following:

- (a) For indicating the goal. e.g. سَافِرٌ إِلَى دِلْهِى كَي تَنَالِ وَظِيفَةً (Travel to Delhi so that you may find any job there.).
- (b) For the verbal noun, e.g. جِدْ لَكَى تَجِدْ (Try your best so that you can achieve.).
- (c) For giving the meaning of 'لَمَهُ', e.g. كَيْمَهُ.

**Note:** Mostly اُنْ remains hidden after كَي but sometimes it is visible, e.g. the poet Jamīl said:

|                                               |                                            |
|-----------------------------------------------|--------------------------------------------|
| فَقَالَتْ أَكَلِ النَّاسِ أَصْبَحْتَ مَاتِحاً | لِسَانِكَ كَيْمَا أَنْ تَغَرَّ وَتَخْدَعَا |
|-----------------------------------------------|--------------------------------------------|

34. لَا: It comes for the following:

- (a) For changing the past positive into negative, e.g. لَا صَدَّقَ وَلَا صَلَّى (He neither gave the poor-rate nor offered prayer.).

**Note:** In the above case لَا is also replaced by مَا, e.g. شَرِبَ فَمَا نَفَعَ وَلَا بَضَعَ (Proverb: He is neither satisfied nor is fed up with anything.).

- (b) For changing the positive Aorist into negative, e.g. أَنَا لَا أَكَلِ اللَّحْمَ (I don't take meat.) except that when the Aorist is sākin it will give the meaning of negative imperative, e.g., لَا تَشْرَبِ اللَّبْنَ وَتَأْكُلِ السَّمَكِ (Don't take milk while you are having fish.).
- (c) For making nominal sentence negative, لَا أَنْتَ طَالِبٌ (You are not a student.).
- (d) For denying the object as a whole, e.g. لَا جَلِيسَ أَحْسَنَ (There is no good friend like the book.) and مَا مَنَعَكَ أَنْ لَا تَزُورَنِي (What stopped you from visiting).

me?).

- (e) It is also used as an extra particle, e.g. the poet al-Hārith al-Ghassānī said:

وَأَيَّ أَمْرِ سَيِّئٍ لَا فَعَلَهُ

- (f) It also negates the previous sentence and points out to the oath or the prayer for anyone, e.g. لَا، أَقْسَمُ بِاللَّهِ (Nay, I swear by Allāh.) and لَا، رَعَاكَ اللَّهُ (Nay, May Allāh save you.).

35. لَمْ: It is used for changing the positive Aorist into negative past indefinite, e.g. لَمْ يَنْزِلِ الْمَطَرُ (It didn't rain.)  
36. لَنْ: It is used for changing the Aorsit into negative future tense having the meaning of emphasis, e.g. لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تَلْعَقَ الصَّبْرَا (You cannot achieve glory but with patience.)

37. لَوْ: It is used for the following:

- (a) For making conditional sentence., e.g. لَوْ أَنْصَفَ النَّاسُ اسْتَرَحَ الْقَاضِي (If the people did just thing, there was no need of a Judge.).  
(b) For giving the meaning of hope, e.g. ظَنَنْتُ لَوْ اجْتَهِدْتُ فِي الدِّرَاسَةِ (I suppose, I would do hard work.).

**Note:** Mostly its reply remains hidden, e.g. Allāh said in the chapter of Hūd, “ فَلَوْ كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا ” “بَقِيَّةٌ يَنْهَوْنَ عَنِ الْفُسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ---” (If only there had been among the generations before you men possessing a remnant to warn from corruption in the earth, as did a few of those whom We saved from them ---.).

38. مَا: It is used for the following:

- (a) For changing the Aorist and nominal sentence from positive into negative, e.g. مَا أَشْرَبُ الشَّأْيَ (I do not take

- tea.) and ما زيدٌ منطلقٌ (Zayd is not going.)
- (b) For showing time, e.g. إنه أعانني ما دام حياً (He helped me till his death.)
- (c) For pointing to the verbal noun, e.g. ضاقت الأرض بما رحبت (The earth became narrow despite its width.)
- (d) For stopping the particles from their action, e.g. كأنما يدور على رأسي (As if it is howering upon my head.)
- (e) It also comes as extra particle, e.g. فبما رحمة من الله لنت لهم (You became soft for them by the mercy of Allāh.)
39. **مُدّ:** It is used for showing time. The time limit includes from the beginning, e.g. ما لقيته مذ سنة (I have not met him for a year.) and لم أقابلهُ مذ الصباح (I have not seen him since this morning.)
40. **مَ:** It is not considered the part of the particles. Howerer, it is used in place of يا, e.g. اللهم (يا الله) (O Allāh).
41. **مِنْ:** It is used for the following:
- (a) For showing the beginning of time or place, e.g. سافرتُ من دلهي إلى مومباي (I travelled from Delhi to Mumbai.)
- (b) For indicating a few persons or things, e.g. من البنغاليين (There are some Bengālis who don't fast in the month of Ramaḍān.)
- (c) For showing the reason, e.g. مما جرائمه ألقى في السجن (Due to his crimes, he was sent to jail.)
- (d) For explaining the object, e.g. فاجتنبوا الرّجس من الأوثان (So avoid the disgusting things; idols.)
- (e) It also comes as an extra particle, e.g. ما لي من صديق في هذه المنطقة (There is no friend of mine in this area.)
42. **هَـ:** It is used for attraction, e.g. هذا الكتاب عن الإسلام (This book is about Islam.) and ها إنّ صاحبك بالباب (Look! your

friend is at the door.)

43. هل أنت مريض؟: It is used as interrogative particle, e.g. هل أنت مريض؟ (Are you patient?) and هل تذهب معي؟ (Are you going with me?).

It also gives the meaning of 'قد' for certifying something, e.g. the poet 'Antarah bin Shaddād said:

|                           |                           |
|---------------------------|---------------------------|
| هل غادر الشعراء من متردّم | أم هل عرفت الدار بعد توهم |
|---------------------------|---------------------------|

**Note:** Sometimes, ء of interrogation is prefixed to it, e.g. the poet said:

|                         |                                |
|-------------------------|--------------------------------|
| سائل فوارس يربوع بشدتنا | أ هل رأوا بسفح القاع ذي الأكمل |
|-------------------------|--------------------------------|

44. وا حسيناه (Oh Ḥusayn!): It is used for mourning, e.g. وا حسيناه.
45. يا: It is used for the following:
- (a) For seeking attention, e.g. يا أيها الناس صونوا أنفسكم (O the people: Save yourself.)
  - (b) For mourning, e.g. يا حسيناه (Oh Ḥusayn!)
  - (c) For warning, e.g. يا ليت قومي يعقلون (Would that my people might use their intellect.)
46. تن: It is applied to the Aorist to put emphasis upon the verb giving the meaning in future, e.g. لترجعن من السوق إليّ (You must come back to me from the market.)
47. أي: It is used for the following:
- (a) For seeking attention, e.g. أي سائق السيارة لا تغفل عن الحادث (O the car-driver: Don't be unaware with the accident.).
  - (b) For reply but it is necessary to be followed by the oath, e.g. أي لعمرى هذا حدث<sup>1</sup> (Yes, by my age, it happened.)<sup>1</sup>.
48. سألت: It is used to the reply of someone's answer, e.g. سألت

<sup>1</sup> The terminal letter of this أي can also be put in accusative case.

الرجل هل تغادرُ دلهي اليومَ فقال أجل، إني لمغادرٌ (I asked the man whether he was leaving Delhi the previous? He replied: Yes, I am leaving.)

49. إذا: It is used for the following:

- (a) For showing the occurrence of an accidental thing, e.g. ظننتُه غائِباً إذا هو حاضِرٌ (I thought him absent whereas he was suddenly present.)
- (b) For indicating the meaning of 'when' and making the conditional sentence, e.g. إذا جئتَ مومبائ فلا تنسَ مشهَدَ بابِ الهند (When you go to Mumbai, you should not miss to visit Gate of India.)

50. إذن: It is applied to the reply of a conditional sentence, e.g. إذنْ تبْلغُ المرادَ (----then you can achieve the goal.) in the reply of a person who says: سأجتهِدُ (I will work hard.)

51. ألا: It is used for the following:

- (a) For attention, e.g. ألا إنَّ القانعينَ لا حرصَ لهم (Listen, those who are satisfied, they would not feel greedy.).
- (b) For asking something, e.g. ألا تأتينا اليومَ (Are you not coming to us to-day.) and ألا تجتهِدُ (Are you not working hard.)

52. إلى: It is used for the following:

- (a) For pointing the destination, e.g. السفرُ من دلهي إلى أظم كره يأخذ أكثر من اثنتي عشرة ساعة (The journey from Delhi to A'zamgarh takes more than 12 hours.).
- (b) For showing the company, e.g. لا تأكلوا أموالهم إلى أموالكم (Don't use their money being mixed with yours.).
- (c) For the meaning of " ", e.g. كلامه أشهى إلي من الرحيق (His saying is sweeter to me than pure wine).
- (d) It also comes meaningless in the phrase, e.g. إليك عني

(Get out.)

53. **أَمَّا**: It is also read as 'أَمْ', 'هَمَّا', 'عَمَّا' and 'عَم'. It is used for warning. It is mostly followed by oath, e.g. **أَمَّا وَاللَّهِ لَأُزَوِّدَنَّكَ** (By Allāh, I will visit you.)
54. **أَنَّ**: It is used for the following:
- (a) For putting emphasis on someone or something, e.g. **أَعْطَيْتُهُ لِأَنَّهُ مُسْتَحَقٌّ** (I gave him for he was deserving.).
  - (b) For showing the verbal noun, e.g. **لَمْ يَبْلُغْنِي أَنَّكَ مَرِيضٌ** (I didn't come to know that you were patient.)
55. **إِنَّ**: It is used for putting emphasis on someone or something, e.g. **إِنَّ مَنَارَةَ قُطْبٍ أَرْفَعُ مَنَارَةً فِي الْهِنْدِ** (Verily, Qutub Mīnār is the highest tower in India.).
- Note:** When, 'مَا' is applied to it its action gets deffected, e.g. **إِنَّمَا أَنْتَ لَاعِبٌ** (You are only a player.).
- It is rarely used for reply, e.g. **قَالُوا إِنِّي هَزِيلٌ فَقُلْتَ إِنَّهُ كَمَا تَقُولُونَ** (They told me that you were thin then I said that it was as they said.)
56. **أَيَا**: It is used for seeking someone's attention, e.g. **أَيَا طَلِبَةَ الْجَامِعَةِ اجْتَهِدُوا فِي نَيْلِ الْعِلْمِ** (O the university students: Work hard to achieve knowledge.)
57. **بَلَى**: It is used for reply but it generally comes after a negative question, e.g. **قَالُوا بَلَى** (They replied: Why not.) for a reply to the question **أَلَسْتُ بِأَخِيكُمْ** (Am I not your brother?)
58. **ثُمَّ**: It is used for showing order with a little gap, e.g. **خَرَجَ الشَّبَابُ ثُمَّ الشُّيُوخُ** (The youth came out then the old ones.)
59. **جَلَلٌ**: It is used for giving an answer to a positive question, e.g. **جَلَلٌ** (Yes.) for the reply to a question **هَلْ شَاهَدْتَ الْفِيلِمَ؟** (Have you watched the movie?)
60. **جَوَابٌ**: It is also used for the reply to a positive question,

هل تسافرُ إلى جبرِ (Yes.) for the reply to the question البحرين؟ (Are you travelling to Baḥrain?)

61. **خَلَا**: It is used for excepting someone or something which remains in genitive case, e.g. **تبع الطلابُ المعلمَ خلا خالدٍ** (The students followed the teacher except Khālīd.)

**Note:** When 'ما' is applied to **خَلَا** it makes 'the excepted thing' in accusative case, e.g. **دخل الناسُ المسجدَ ما خلا تابشَ** (The people entered the mosque except Tābīsh.)

62. **رُبَّ**: It is used for increasing and decreasing the value of someone or something, e.g. **رُبَّ أمنيةٍ جلبتُ منيةً** (Sometimes, a wish causes death.) and **رُبَّ زارعٍ لا يحصده** (The person who sows he may not reap.).

**Note:** Sometimes, it is hidden after 'و' but gives its own meaning, e.g. **وليلٍ قد أمضيته في فارانسي** (I spent many nights at Vārānāsī.)

63. **سَوْفَ**: It is applied to the Aorist to indicate near future, e.g. **سوف ترون عاقبةَ جريمتكم** (Soon, you will see the consequences of your crime.)

64. **عَدَا**: It is used for excepting someone or something that comes in genitive case, e.g. **تبع الطلابُ المعلمَ عدا خالدٍ** (The students followed the teacher except Khālīd.)

**Note:** When 'ما' is applied to **عَدَا** it makes *the excepted thing* in accusative case, e.g. **دخل الناسُ المسجدَ ما عدا تابشَ** (The people entered the mosque except Tābīsh.)

65. **عَلَّ**: It is used for showing hope for something, e.g. **لا تستكنَّ لأحدٍ علكَ أن يعودَ مجذك الماضي** (Don't bow down before anyone hoping that your past glory will come back.)

66. **عَلَى**: It is used for the meaning of 'on', e.g. **جلستُ على الكرسي** (I sat on the chair.).

It is also used for showing the company, e.g. **إني صافح عن** (I am pardoning my family members inspite of their evil.)

67. **عند**: It is an adverb of place, used for the meaning of both the absent and present things, e.g:

- **عندي مال** (I have money.)
- **عندي صواب** (It is right to me.)
- **عندي قلم** [(I have a pen.)]

68. **لأت**: It gives the meaning of 'ليس' and works like it, e.g. **لأت هذه ساعة العمل** (It is not the time of work.)

69. **لدى/لذني**: It is an adverb of place, used for only present things, e.g. **لذني/لذي مال** [(I have money) it means that he has money at the time of speaking.]

70. **لئيت**: It is used for showing hope of someone for something, e.g. **لئيت الشباب يعود** (Would that the age of youthfulness may come back.).

**Note:** When **ما** is suffixed to it it may put its effect on the noun or may not, e.g. the poet al-Nābighah said:

|                               |                       |
|-------------------------------|-----------------------|
| قالت ألا ليتما هذا الحمام لنا | إلى حمامتنا ونصفه فقد |
|-------------------------------|-----------------------|

71. **منذ**: It is used for showing time. The time limit includes from the beginning, e.g. **ما لقيته منذ سنة** (I have not seen him for a year.) and **لم أقابله منذ الصباح** (I have not met him since this morning.)

72. **نعم**: It is used for the reply of a question, e.g. **نعم** (Yes.) for the reply to a question **هل سافرت إلى مومباي** (Did you travel to Mumbai?)

73. **هيا**: It is used for seeking someone's attention, e.g. **هيا أخي لا تخذلني** (O brother: Don't leave me alone.)

74. **إنما تجتهد**: It is used for the conditional sentences, e.g. **إنما تجتهد** (You will succeed if you work hard.)

75. **أَلَا**: It is used for invoking someone to do something, e.g. **أَلَا رَاعَيْتُمْ حَقَّ الْأَخْوَةِ** (Did you not care for the right of brotherhood?)
76. **إِلَّا**: It is used for excepting someone or something from the others, e.g. **لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ** (There is a remedy for every disease except the death.)
77. **أَمَّا**: It is used for the following:
- For conditional sentence, e.g. **أَمَّا أَنَا فَلَا آتِيكَ** (As for me, I am not coming to you.)
  - For explaining something, e.g. **أَمَّا هَذَا فَهُوَ الْأَخُ الشَّقِيقُ** (As for this, he is a real brother of Nāṣir.)
  - For putting emphasis upon something, e.g. **فَأَمَّا الَّذِي** **يَجْتَهِدُ فَهُوَ الْمَفْلُحُ** (As for one who does hard work, he is successful.)
78. **إِمَّا**: It is used for explaining something and showing doubt, e.g. **إِنَّا عَلَّمْنَاهُ إِمَّا نَاجِحاً أَوْ خَائِباً** (We have taught him whether he may succeed or may not.) and **جَاءَنِي إِمَّا زَيْدٌ** (Either Zayd or 'Amr came.)  
It may be used for choice, e.g. **خُذْ إِمَّا هَذَا وَإِمَّا ذَلِكَ** (Take either this or that.)
79. **حَاشَا**: It is used for excepting someone or something and the noun after it remains in genitive case or sometimes remains in accusative case, e.g. **جَاءَ الْعَمَالُ حَاشَا وَاحِدٍ** (All the workers came except one.) and the poet said:
- |                                   |                                       |
|-----------------------------------|---------------------------------------|
| حَاشَا أَبِي ثَوْبَانَ إِنَّ بِهِ | ضَنْناً عَنِ الْمَلْحَاةِ وَالشَّتَمِ |
|-----------------------------------|---------------------------------------|
- The noun also comes in accusative case 'حَاشَا أَبَا ثَوْبَانَ'.  
The word 'المَلْحَاةُ' means conflict.
80. **حَتَّى**: It is used for the following:
- For the meaning of 'upto', e.g. **اشْتَغَلْتُ بِهَذِهِ الْمِهْنَةِ حَتَّى** **١٩٩٩م** (I continued this job upto 1999.)

(b) For joining someone or something till the last, e.g.  
 جاء الجيش حتى الحفاة (The army came even the bare-footed men too.)

(c) For showing wonder and in this case حتى will be used before the word, e.g. واعجباً حتى الكتاب يسبونني (Wonderful, even the clerks abuse me.)

81. كأن: It is used for the following:

(a) For giving resemblance, e.g. كأن كلماته دررٌ منثورَةٌ (As if his words are the spreaded pearls.).

(b) For imagination, e.g. كأنه ظفرٌ ببيغيته (Perhaps he achieved his goal.).

(c) It is also used as the lightened form of 'كأن', e.g. كأن لم يولد (As if he was not born.) and the poet said:

|                 |                |
|-----------------|----------------|
| ونحر مشرق اللون | كأن ثدياه حقان |
|-----------------|----------------|

82. كلا: It is used for scolding someone and warning someone about something, e.g. كلا إنه سيواجه عاقبته (Nay, he has to face its consequence.) and كلا إني لأعذبنه (Nay, I will surely punish him.)

83. لكن: It is used for denial of the first part of the sentence which is before لكن, e.g. ما جاء خالدٌ لكن عمرُ (It is not Khālīd but 'Umer came.).

It also gives the meaning of 'but', e.g. جاءني زيدٌ لكن عمرو لم يجئ (Zayd came to me but 'Amr didn't.)

84. لعل: It is also read as 'لَعْنٌ', 'لَانٌ', 'أَنْ', 'عَنْ', 'عَلٌ'. It is used for showing both the hope and fear, e.g. لعل الجؤ معتدلٌ (Perhaps the whether will be normal.) and لعل الساعة قريبٌ (Perhaps the Resurrection is near.).

**Note:** أن may come between it and its noun, e.g. the poet said:

|                         |                           |
|-------------------------|---------------------------|
| لعلك يوماً أن تلتم ملّة | عليك من اللاني يدعك أجدعا |
|-------------------------|---------------------------|

85. **لَمَّا**: It is used for changing the Aorist into negative past indefinite but the negation remains only till the time, e.g. **لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِهِمْ** (Still the faith did not find the way to their hearts.).  
It is also used for the conditional sentences, e.g. **لَمَّا دَخَلْتُ** (When I entered the house, I found there a snake.)
86. **لَوْلَا**: It is used for encouraging someone to do something, e.g. **لَوْلَا اجْتَهِدْتَ فِي الْامْتِحَانِ** (Why did you not work hard in the examination?).  
It is also used for the conditional sentences, e.g. **لَوْلَا أَنَا** (If I had not killed the snake it might have bitten the boy.)
87. **لَوْ مَا**: It is also used like 'لَوْلَا' is used, e.g. **لَوْ مَا خَدَمْتَ وَالِدَيْكَ** (Why did you not serve your parents?) and **لَوْ مَا وَصَلْتَ إِلَى** (If you reached Goa you would see unpleasant sites.)
88. **هَلَّا**: It is used for encouraging someone to do something, e.g. **هَلَّا أَخْبَرْتَنِي بِذَاكَ** (Why did you not inform me about that?)
89. **لَكِنَّ**: It is used for denial of the first part of the sentence before **لَكِنَّ**, e.g. **إِنَّهُ طَالِبٌ وَلَكِنِّي مُعَلِّمٌ** (He is a student but I am a teacher.)

## English-Arabic Proverbs

### (الأمثال العربية-الإنجليزية)

The proverbs given below are based on *Concise Dictionary of Proverbs* prepared by Oxford University Press and *Majma'ul Amthāl* authored by Abu al-Faḍl Aḥmad al-Nīsāpūrī al-Maidānī.

|                                                |                                                                                                                                                                 |
|------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Absence</b> makes the heart grow fonder     | البعد يُورثُ الحبَّ                                                                                                                                             |
| He who is <b>absent</b> is always in the wrong | <ul style="list-style-type: none"> <li>• مَنْ غَابَ خَابَ</li> <li>• مَنْ غَابَ غَابَ نَصِيبُهُ</li> </ul>                                                      |
| There is no <b>accounting</b> for tastes       | لو قلتُ تمرَّةً لقالَ جمرَةً                                                                                                                                    |
| <b>Actions</b> speak louder than words         | الأعمالُ خيرٌ من الأقوالِ                                                                                                                                       |
| <b>Adventures</b> are to the adventurous       | <ul style="list-style-type: none"> <li>• لكلِّ أمرٍ عدتهُ وعتاده</li> <li>• لكلِّ دهرٍ رجالٌ</li> </ul>                                                         |
| <b>Adversity</b> makes strange bed-fellows     | <ul style="list-style-type: none"> <li>• وما الفقرُ إلا للمذلةِ صاحبٌ</li> <li>• الخلَّةُ تدعو إلى السَّلَّةِ</li> <li>• مَنْ ذهبَ ماله هان على أهله</li> </ul> |

|                                                        |                                                                                                                                                                            |
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|                                                        | <ul style="list-style-type: none"> <li>• وما الناسُ إلا للغنيِّ صديق</li> </ul>                                                                                            |
| After dinner rest a while, after supper walk a mile    | تَعْدُ تَمَدُّ (تَمَطُّ) تَعَشُّ تَمْشُ                                                                                                                                    |
| Two of a trade never agree                             | لا يُجْمَعُ السِّيفَانِ (ويحك) فِي غَمَدٍ                                                                                                                                  |
| All good things must come to an end                    | <ul style="list-style-type: none"> <li>• يَوْمُ السَّرُورِ قَاصِرٌ</li> <li>• وَإِنَّ سُرُورَ الْمَرْءِ غَيْرُ مَخْلَدٍ</li> </ul>                                         |
| All things come to those who wait                      | <ul style="list-style-type: none"> <li>• مَنْ تَأَتَّى أَدْرَكَ مَا تَمَنَّى</li> <li>• وَرَأْيُكَ أَوْسَعُ لَكَ</li> <li>• ثَمَرَةُ الصَّبْرِ نَجْحُ الظَّفَرِ</li> </ul> |
| An <b>accidental</b> meeting may be better than a date | رُبَّ صَدَقَةٍ خَيْرٌ مِنْ مِيعَادٍ                                                                                                                                        |
| Better be <b>alone</b> than in bad company             | الْوَحْدَةُ خَيْرٌ مِنْ قَرِينِ السُّوءِ                                                                                                                                   |
| If <b>anything</b> can go wrong, it will               | النَّوَى أَوَّلُ الشَّجَرَةِ                                                                                                                                               |

|                                                                                     |                                                                                                                                                                                        |
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| <b>Appearance</b> are deceptive                                                     | رُبَّ ذِي مَنْظَرٍ مِنْ غَيْرِ مَعْرِفَةٍ وَرُبَّ<br>مَنْ تَزْدْرِيه الْعَيْنُ ذُو فَطْنٍ                                                                                              |
| An <b>ape's</b> an ape, a varlet's a varlet, though they be clad in silk or scarlet | <ul style="list-style-type: none"> <li>• البَطْنُ شَرٌّ وَعَاءٍ صَفْرًا</li> <li>• وَشَرُّ وَعَاءٍ مَلَانٌ</li> <li>• شَوْفُ النَّحَاسِ يُظْهِرُ<br/>النَّحَاسَا</li> </ul>            |
| The <b>apple</b> never falls far from the tree                                      | <ul style="list-style-type: none"> <li>• كُلُّ قَائِبٍ مِنْ قُوبَةٍ</li> <li>• انْقَضَبَ قُؤَى مِنْ قَاوِيَةٍ</li> <li>• بَرْنَتْ قَابِيَّةٌ مِنْ قَوْبٍ</li> </ul>                    |
| <b>April</b> showers bring forth may flowers                                        | الْخَازِبَاؤُ أَحْصَبُ                                                                                                                                                                 |
| <b>Ask</b> a silly question and you get a silly answer                              | مَنْ قَالَ مَا لَا يَنْبَغِي سَمِعَ مَا لَا<br>يَشْتَهِي                                                                                                                               |
| <b>Attack</b> is the best form of defence                                           | <ul style="list-style-type: none"> <li>• مَنْ لَمْ يَظْلِمِ النَّاسَ يُظْلَمَ</li> <li>• الضَّرْبُ يَجْلِي عَنْكَ لَا الْوَعْدُ</li> <li>• لَوْلَا جِلَادِي غُفِرَ تِلَادِي</li> </ul> |
| A <b>bad</b> penny always turns up                                                  | لِلْبَاطِلِ جَوْلَةٌ ثُمَّ يَضْمَحَلُّ                                                                                                                                                 |

|                                                         |                                                                                                                                                                                                                                                                              |
|---------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| A <b>bad</b> workman blames<br>(quarrels with) his tool | <ul style="list-style-type: none"> <li>• رمتني بدائها وانسلت</li> <li>• لا علة لا علة هذه أوتاد وأخلة</li> </ul>                                                                                                                                                             |
| As you <b>bake</b> , so shall<br>you brew               | كما تزرع تحصد                                                                                                                                                                                                                                                                |
| A <b>barking</b> dog never<br>bites                     | <ul style="list-style-type: none"> <li>• السنور الصياح لا يصطاد شيئاً</li> <li>• إنما هو كبرق الخلب</li> <li>• ما كل بارقة تجود بمائها</li> <li>• حلوبة تثمل ولا تصرح</li> <li>• جلبت جلبه ثم أقلعت</li> <li>• جعجعة ولا أرى طحناً</li> <li>• مخايل أغزرها السراب</li> </ul> |
| <b>Bear</b> and forbear                                 | صبر جميل                                                                                                                                                                                                                                                                     |
| If you cannot <b>beat</b><br>them, join them            | إذا لم تغلب فاخلب                                                                                                                                                                                                                                                            |
| <b>Beauty</b> is in the eye of<br>the beholder          | كل ما قرئت به العين صالح                                                                                                                                                                                                                                                     |
| <b>Beggars</b> can't be<br>choosers                     | <ul style="list-style-type: none"> <li>• طفيلي ومقترح</li> <li>• أشحاذ وتشارط</li> <li>• من يمش يرض بما ركب</li> <li>• أي قميص لا يصلح للعریان</li> <li>• أي طعام لا يصلح للغرثان</li> </ul>                                                                                 |

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|                                                                        | <ul style="list-style-type: none"> <li>• كَلَّ الحذاءِ يحتذِي الحافي الوقْع</li> </ul>                                                                   |
| A good <b>beginning</b> makes a good ending                            | <ul style="list-style-type: none"> <li>• البداياتُ عنوانُ النهاياتِ</li> <li>• ما الأولُ حسنُ حسنِ الآخرِ</li> <li>• من طلب الغاية صار بدايةً</li> </ul> |
| <b>Believe</b> nothing of what you hear, and only half of what you see | <ul style="list-style-type: none"> <li>• اسمع ولا تصدّق</li> <li>• ليس الخبرُ كالمعاينةِ</li> <li>• يا ربّما خان النصيحُ المؤتمنُ</li> </ul>             |
| Who will <b>bell</b> the cat?                                          | بقي أشدّه                                                                                                                                                |
| The <b>best</b> of friends must part                                   | <ul style="list-style-type: none"> <li>• كلّ قرينٍ مفارقٌ</li> <li>• من يجتمع يتفقع عمده</li> <li>• كلُّ جميعٍ سائرٍ لتفرّق</li> </ul>                   |
| The <b>best</b> things come in small packages                          | <ul style="list-style-type: none"> <li>• إنّ الكرامَ قليلٌ</li> <li>• أمّ الصقرِ مقلاتُ نزورُ</li> </ul>                                                 |
| It is <b>best</b> to be on the safe side                               | مَنْ سلكَ الجدّدَ أَمِنَ العِثارَ                                                                                                                        |

|                                                                       |                                                                                                                                                                                   |
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| <b>Better</b> an open enemy<br>than a false friend                    | عدو عاقل خير من صديق<br>جاهل                                                                                                                                                      |
| <b>Better</b> be an old man's<br>darling, than a young<br>man's slave | سأكفيك ما كان قوالاً                                                                                                                                                              |
| <b>Better</b> be safe than<br>sorry                                   | <ul style="list-style-type: none"> <li>• ليس للأمور بصاحب من</li> <li>لم ينظر في العواقب</li> <li>• من نظر في العواقب</li> <li>سلم من النوائب</li> <li>• السلامة غنيمة</li> </ul> |
| <b>Better</b> buy than borrow                                         | الشراء خير من الاستقراض                                                                                                                                                           |
| <b>Better</b> the devil you<br>know than the devil you<br>don't know  | وجه تعرفه خير من وجه<br>تتعرف إليه                                                                                                                                                |
| <b>Better</b> wed over the mixen<br>than over the moor                | انكحي في قومك ولا تغرك<br>الأجسام                                                                                                                                                 |
| <b>Between</b> two stools one<br>false to the ground                  | كراكب اثنين                                                                                                                                                                       |

|                                                       |                                                                                                                                                                                                                                                                                  |
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| Be ware the man who<br>received charity from<br>you   | اتَّقِ شَرَّ مَنْ أَحْسَنَتْ إِلَيْهِ                                                                                                                                                                                                                                            |
| Big fish eat little fish                              | <ul style="list-style-type: none"> <li>• مَنْ عَزَّ بَزَّ</li> <li>• مَنْ عَزَّ ضَرَبَ</li> </ul>                                                                                                                                                                                |
| Big words out of a small<br>mouth                     | إِنَّ الْعَوَانَ لَا تَعْلَمُ الْخُمَرَةَ                                                                                                                                                                                                                                        |
| A <b>bird</b> in the hand is<br>worth two in the bush | <ul style="list-style-type: none"> <li>• عصفورة في اليد ولا</li> <li>• عشرة على الشجرة</li> <li>• بيضة اليوم خير من</li> <li>• دجاجة الغد</li> <li>• شوال عين يغلب</li> <li>• الضمارا</li> <li>• صفقة بنقد خير من بكرة</li> <li>• بنسينة</li> <li>• لا تبع نقداً بدين</li> </ul> |
| A <b>bird</b> never flew on<br>one wing               | إِنَّ السَّفِينَةَ لَا تَجْرِي عَلَى يُبْسٍ                                                                                                                                                                                                                                      |
| <b>Birds</b> of a feather flock                       | • كُلُّ طَيْرٍ يَأْوِي إِلَى شَكْلِهِ                                                                                                                                                                                                                                            |

|                                                                      |                                                                                                                                                                                                                                                                                                                            |
|----------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| together                                                             | <ul style="list-style-type: none"> <li>• إِنَّ الطَّيُورَ عَلَى أَشْكَالِهَا<br/>تَقَعُ</li> <li>• الطَّيُورُ عَلَى أَلْفِهَا تَقَعُ</li> <li>• الثَّكَلَى تَحِبُّ الثَّكَلَى</li> <li>• كُلُّ غَرِيبٍ لِلْغَرِيبِ نَسِيبٌ</li> <li>• لَا يَمْلِكُ مَوْلَى لِمَوْلَى<br/>نَصْرًا</li> <li>• النَّاسُ بِالنَّاسِ</li> </ul> |
| A <b>bleating</b> sheep loses a bite                                 | رُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً                                                                                                                                                                                                                                                                                           |
| When the <b>blind</b> lead the blind, both shall fall into the ditch | <ul style="list-style-type: none"> <li>• قَدْ ضَلَّ مَنْ كَانَتْ الْعَمِيَانُ<br/>تَهْدِيهِ</li> <li>• أَعْمَى يَقُودُ أَعْمَى</li> <li>• مَنْ يُطْغِ عَرِيبًا يُمَسِّ<br/>غَرِيبًا</li> </ul>                                                                                                                             |
| A <b>blind</b> man sometimes hits the mark                           | <ul style="list-style-type: none"> <li>• رُبَّ رَمِيَةٍ مِنْ غَيْرِ رَامٍ</li> <li>• مَعَ الْخَوَاطِيءِ سَهْمٌ<br/>صَانِبٌ</li> <li>• رُبَّمَا أَصَابَ الْأَعْمَى<br/>رُشْدَهُ</li> <li>• رُبَّ حَمَقَاءَ مُنْجَبَةٍ</li> </ul>                                                                                            |

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|                                                                 | <ul style="list-style-type: none"> <li>• رَبِّمَا أَصَابَ الْغَيْبُ رُشْدَهُ</li> </ul>                                                                                                                                                                   |
| You cannot get <b>blood</b> from a stone                        | <ul style="list-style-type: none"> <li>• الْحَجَرُ لَا يَبِضُّ</li> <li>• مَا فِي الْحَجَرِ مَبْعَى</li> <li>• كِدَادَةُ تُعْيِي صَلِيبَ</li> <li>الإصْبَعِ</li> </ul>                                                                                    |
| <b>Blood</b> is thicker than water                              | <ul style="list-style-type: none"> <li>• أَنَادُ أَخِي عَلَى ابْنِ عَمِّي</li> <li>• أَنَادُ ابْنَ عَمِّي عَلَى</li> <li>الْغَرِيبِ</li> </ul>                                                                                                            |
| <b>Blood</b> will have blood                                    | <ul style="list-style-type: none"> <li>• عَادَ الْحَرَامُ حَلَالًا</li> <li>• شَرِبَ الدَّمُ دَمًا</li> <li>• أَكَلَ اللَّحْمُ لَحْمًا</li> <li>• قَرَعَ الْعِظْمُ عِظْمًا</li> </ul>                                                                     |
| If you're <b>born</b> to be hanged then you'll never be drowned | <ul style="list-style-type: none"> <li>• إِنَّ أَمْرَ الدُّنْيَا كُلَّهُ</li> <li>بِالْقَضَاءِ وَالْقَدْرِ</li> <li>• سَتُسَاقُ إِلَى مَا أَنْتَ لَاقٍ</li> <li>• لَا يَمْلِكُ الْحَائِنُ حِينَهُ</li> <li>• مِنْ مَأْمَنِهِ يَوْتِي الْحَذَرُ</li> </ul> |
| Never send a <b>boy</b> to do a man's job                       | <ul style="list-style-type: none"> <li>• مَلَكٌ ذَا أَمْرٍ أَمْرَهُ</li> <li>• زَا حَمَّ بَعُودٍ أَوْدَعُ</li> <li>• لَا تَبْعَثِ الْمَهْرَ عَلَى وَجَاهِ</li> </ul>                                                                                      |

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|                                                                        | <ul style="list-style-type: none"> <li>• لا يحسنُ العبدُ الكَرَّ إلا الحلبَ والصِرَّ</li> </ul>                                                                                   |
| The <b>bread</b> never falls<br>but on its buttered side               | كلُّ قَائِبٍ مِنْ قُوْبَةٍ                                                                                                                                                        |
| Hope is a good<br><b>breakfast</b> but a bad<br>supper                 | <ul style="list-style-type: none"> <li>• كلُّ ذِي أَمَلٍ مَكْذُوبٌ</li> <li>• إِنَّمَا الدُّنْيَا أَمَلٌ مَخْتَرَمٌ</li> <li>• كَثْرَةُ الْمَنَى ضَلَالَةٌ</li> </ul>             |
| Every <b>bullet</b> has its billet                                     | المرءُ يسعى لجذِّه                                                                                                                                                                |
| A <b>burnt</b> child dreads the<br>fire                                | <ul style="list-style-type: none"> <li>• مَنْ نَهَشَتْهُ الْحَيَةُ حَذِرَ</li> <li>الرَّسَنِ (الأَبْلَقَ)</li> <li>• المَلْدُوغُ يَخَافُ مِنْ جَرَةِ</li> <li>الحَبْلِ</li> </ul> |
| What is <b>bred</b> in the<br>bone cannot come out<br>of the flesh     | الطَّبْعُ يَغْلِبُ التَّطْبِعَ                                                                                                                                                    |
| You <b>buy</b> land, you buy<br>stones; you buy meat,<br>you buy bones | وَلَّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا                                                                                                                                           |

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| He who <b>can</b> , does; he who cannot, teaches          | <ul style="list-style-type: none"> <li>• إنما يعاتبُ الأديمُ ذو البشرة</li> <li>• هو يرقمُ في الماءِ</li> </ul>                         |
| <b>Care</b> killed the cat                                | <ul style="list-style-type: none"> <li>• ثلثا الهرمِ همَّ</li> <li>• شدةُ الحذرِ مُثمةٌ</li> </ul>                                      |
| A <b>carpenter</b> is known by his chips                  | إنما يُنسبُ الصانعُ إلى صناعته                                                                                                          |
| When the <b>cat's</b> away, the mice will play            | غاب القطُّ فالعبُ يا فأرُ                                                                                                               |
| The <b>cat</b> would eat fish, but would not wet her feet | من لم يركبِ الأهوالَ لم ينلِ الآمالَ                                                                                                    |
| A <b>cat</b> in gloves catches no mice                    | حلبتها بالساعدِ الأشدَّ                                                                                                                 |
| All <b>cats</b> are grey in the dark                      | <ul style="list-style-type: none"> <li>• الليلُ أخفى للويلِ</li> <li>• الكمرُ أشباهُ الكمرِ</li> <li>• الليلُ جنَّةُ الهاربِ</li> </ul> |
| <b>Catch</b> not at the shadow                            | • ذهبَ الحمارُ يطلبُ قرنينِ                                                                                                             |

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| and loose the substance                   | <p>فَعَادَ مَصْلُومَ الْأَذْنَانِ</p> <ul style="list-style-type: none"> <li>• ذَهَبَتِ النِّعَامَةُ تَطْلُبُ</li> <li>الْقَرَتَيْنِ فَرَجَعْتُ مَصْلَمَةَ</li> <li>الْأَذْنَانِ</li> <li>• لَا تَحْيِي الْبَيْضَ وَتَقْتُلِ</li> <li>الْفَرَاخَ</li> </ul>                                                    |
| <b>Charity</b> begins at home             | <ul style="list-style-type: none"> <li>• الْأَقْرَبُونَ أَوْلَى بِالْمَعْرُوفِ</li> <li>• دُونَ كُلِّ قَرِيبِي قَرِيبِي</li> <li>• الزَّيْتُ فِي الْعَجِينِ لَا</li> <li>يَضِيعُ</li> <li>• شَغَلْتُ شَعَابِي جَذْوَايَ</li> <li>• عَمُّكَ أَوْلَى شَارِبِ</li> <li>• غَمَامُ أَرْضٍ جَادَ آخِرِينَ</li> </ul> |
| <b>Charity</b> covers a multitude of sins | الدَّرَاهِمُ مَرَاهِمُ                                                                                                                                                                                                                                                                                         |
| <b>Children</b> and fools tell the truth  | <ul style="list-style-type: none"> <li>• صَدَقْتَنِي سَنٌّ بِكَرِهِ</li> <li>• صَدَقْتَنِي وَسَمٌّ قَدْجِهِ</li> </ul>                                                                                                                                                                                         |
| <b>Churches</b> La Femme                  | <ul style="list-style-type: none"> <li>• النِّسَاءُ حَبَائِلُ الشَّيْطَانِ</li> <li>• الْمَرْأَةُ شَرٌّ كُلُّهَا وَشَرُّ مَا</li> <li>فِيهَا أَنَّهُ لَا يَدَّ مِنْهَا</li> </ul>                                                                                                                              |

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| Of two evils <b>choose</b> the less               | إِنَّ بَعْضَ الشَّرِّ أَهْوَنُ مِنْ بَعْضٍ                                                                                                                                                                              |
| <b>Christmas</b> comes but ones a year            | ما هذه الدنيا بدارٍ قَرَارٍ                                                                                                                                                                                             |
| <b>Cleanliness</b> is next to godliness           | النَّظَافَةُ مِنَ الْإِيمَانِ                                                                                                                                                                                           |
| Hasty <b>climbers</b> have sudden falls           | <ul style="list-style-type: none"> <li>• رَبَّ عَجَلَةٍ تَهْبُ (تَعْقُبُ) رِيثًا</li> <li>• الْعَجَلَةُ مِنَ الشَّيْطَانِ</li> <li>• الزَّلَّةُ مَعَ الْعَجَلَةِ</li> <li>• الْعَجَلَةُ فِرْصَةُ الْعَجْزَةِ</li> </ul> |
| Every <b>cock</b> will crow upon his own dunghill | كُلَّ كَلْبٍ بِبَابِهِ نَبَاحٌ                                                                                                                                                                                          |
| After a storm <b>comes</b> a calm                 | مَنْ سَيِّمَ الْحَرْبَ اقْتَوَى لِلْسَّلَامِ                                                                                                                                                                            |
| A man is known by the <b>company</b> he keeps     | <ul style="list-style-type: none"> <li>• الْمَرْءُ مِرَآةُ أَخِيهِ</li> <li>• يُظَنُّ بِالْمَرْءِ مِثْلَ مَا يُظَنُّ بِقَرِينِهِ</li> <li>• عَنِ الْمَرْءِ لَا تَسْأَلُ وَسَلْ</li> </ul>                               |

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|                                                                      | <p>عن قريبه</p> <ul style="list-style-type: none"> <li>• كفى قوماً بصاحبهم خبيراً</li> </ul>                                                                                                               |
| The <b>company</b> makes the feast                                   | <ul style="list-style-type: none"> <li>• الرفيق قبل الطريق</li> <li>• برز نارك وإن هزلت فارك</li> </ul>                                                                                                    |
| He that <b>complies</b> against his will is of his own opinion still | <p>خالف هواك ترشد</p>                                                                                                                                                                                      |
| <b>Constant</b> dropping wears away a stone                          | <p>أغلل تخطب</p>                                                                                                                                                                                           |
| في الصخرة الصماء قد أثر                                              | <p>أما ترى الماء بتكراره</p>                                                                                                                                                                               |
| <b>Contentment</b> is an inexhaustible treasure                      | <ul style="list-style-type: none"> <li>• القناعة كنز لا يفنى</li> <li>• من قنع فنع</li> <li>• من قنع بما هو فيه قرت عينه</li> <li>• من رضي باليسير طابت معيشته</li> <li>• من لم يُغنّه ما يكفيه</li> </ul> |

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|                                                          | أعجزه ما يُعْنيه                                                                                                                                                                                                        |
| Don't <b>count</b> your chickens before they are hatched | <ul style="list-style-type: none"> <li>• لا تَبْغِ فَرْوَةَ الدَّبِّ قَبْلَ صَيْدِهِ</li> <li>• لا تَقْلُ فَوْلاً، حَتَّى يُصْبِحَ فِي الْمَكْيُولِ</li> </ul>                                                          |
| <b>Corruption</b> of the best becomes the worst          | إِذَا فَسَدَ الْمَلْحُ فَبِمَاذَا يَمْلَحُ                                                                                                                                                                              |
| <b>Cowards</b> die many times before their death         | <ul style="list-style-type: none"> <li>• إِنَّ الْجَبَانَ حَتَفَهُ مِنْ فَوْقِهِ</li> <li>• عَشَرَ وَالْمَوْتُ شَجَا الْوَرِيدِ</li> <li>• لَا يَجِدُ فِي السَّمَاءِ مَصْعِداً وَلَا فِي الْأَرْضِ مَقْعِداً</li> </ul> |
| Give <b>credit</b> where credit is due                   | إِكْدِخْ لِي أَكْدِخْ لَكَ                                                                                                                                                                                              |
| Don't <b>cry</b> before you're hurt                      | قَدْ يَضْرِبُ الْعَيْرُ وَالْمَكْوَاةُ فِي النَّارِ                                                                                                                                                                     |
| It is no use <b>crying</b> over spilt milk               | <ul style="list-style-type: none"> <li>• لَا يَرُدُّ الْمَيِّتَ الْبَكَاءُ عَلَيْهِ</li> <li>• سَبَقَ السِّيفُ الْعِذْلَ</li> <li>• تَطْلُبُ أَثْراً بَعْدَ عَيْنِ</li> </ul>                                           |

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|                                                 | <ul style="list-style-type: none"> <li>• لا تشيم الغيث فقد أودى النقد</li> </ul>                                                                                                                                                                      |
| Much <b>cry</b> and little wool                 | مَنْ قَلَّ عَمَلُهُ مَدَّ لِسَانَهُ                                                                                                                                                                                                                   |
| What can't be <b>cured</b> must be endured      | مَا لَا يُصْلَحُ تَرْكُهُ أَصْلَحُ                                                                                                                                                                                                                    |
| <b>Custom</b> is a second nature                | الْعَادَةُ فَطْرَةٌ ثَانِيَةٌ                                                                                                                                                                                                                         |
| <b>Cut</b> your coat according to your cloth    | <ul style="list-style-type: none"> <li>• عَلَى قَدْرِ بَسَاطَتِكَ مَدِّ رَجْلَيْكَ</li> <li>• حَسْبُكَ مِنَ الْقِلَادَةِ مَا أَحَاطَ بِالْعُنُقِ</li> <li>• اطمئنَّ عَلَى قَدْرِ أَرْضِكَ</li> <li>• الْوَثْبَةُ عَلَى قَدْرِ الْإِمْكَانِ</li> </ul> |
| The <b>darkest</b> hour is that before the dawn | تَشَدِّدِي تَنْفَرَجِي                                                                                                                                                                                                                                |
| <b>Dead</b> men tell no tales                   | لَيْسَ لِلْمَيِّتِ لِسَانٌ فَيَنْطِقُ                                                                                                                                                                                                                 |
| <b>Dead</b> men don't bite                      | النَّشَاءُ الْمَذْبُوحَةُ لَا تَأْلُمُ السَّلْحَ                                                                                                                                                                                                      |
| Never speak ill of the                          | لَا تَسْبُوا الْأَمْوَاتِ (فإنهم قد                                                                                                                                                                                                                   |

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| <b>dead</b>                                            | أَفْضُوا إِلَى مَا قَدَّمُوا)                                                                                                                                                                                                                                                      |
| There's none so <b>deaf</b> as those who will not hear | <ul style="list-style-type: none"> <li>• أَسَاءَ سَمِعاً فَأَسَاءَ جَابَةً</li> <li>• قَدْ أَسْمَعْتَ لَوْ نَادَيْتَ حَيّاً</li> </ul>                                                                                                                                             |
| <b>Death</b> is the great leveler                      |                                                                                                                                                                                                                                                                                    |
| كَقَبْرِ غَوِيٍّ فِي الْبَطَالَةِ مُفْسِدٍ             | أَرَى قَبْرَ نَحَامٍ بِخَيْلٍ بِمَالِهِ                                                                                                                                                                                                                                            |
| <b>Death</b> pays all debts                            | لَا عِتَابَ بَعْدَ الْمَوْتِ                                                                                                                                                                                                                                                       |
| Out of <b>debt</b> , out of danger                     | الْقَرْضُ دَاعِيَةُ الْبُعَادِ                                                                                                                                                                                                                                                     |
| Short <b>debts</b> make long friends                   | <ul style="list-style-type: none"> <li>• تَعَاشَرُوا كَالْإِخْوَانِ</li> <li>• وَتَحَاسَبُوا كَالْغُرَبَاءِ</li> <li>• تَعَاشَرُوا كَالْإِخْوَانِ</li> <li>• وَتَعَامَلُوا كَالْأَجْنَاسِ</li> <li>• تَعَاشَرُوا كَالْأَحْبَابِ</li> <li>• وَتَعَامَلُوا كَالْأَجَانِبِ</li> </ul> |
| <b>Deeds</b> not words                                 | أَسْمَعُ صَوْتاً وَأَرَى فَوْتاً                                                                                                                                                                                                                                                   |
| Justice <b>delayed</b> , justice denied                | رَبِّ رِيثٍ يَعْقُبُ فَوْتاً                                                                                                                                                                                                                                                       |

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| <b>Delays</b> are dangerous                            | <ul style="list-style-type: none"> <li>• لَا تَوَخَّرْ عَمَلَ الْيَوْمِ لَعْدٍ</li> <li>• رَبِّ رَيْثٍ يَعْقُبُ فَوْتاً</li> </ul>                                    |
| He who <b>desires</b> the top must sit up many nights  | مَنْ طَلَبَ الْمَعَالِيَ سَهَرَ اللَّيَالِي                                                                                                                           |
| <b>Desperate</b> diseases must have desperate remedies | <ul style="list-style-type: none"> <li>• إِنَّ الْحَدِيدَ بِالْحَدِيدِ يُفْلَحُ</li> <li>• صَادَفَ دِرَاعَ السَّيْلِ دِرْعاً يَصْدَعُهُ</li> </ul>                    |
| <b>Diamond</b> cuts diamond                            | <ul style="list-style-type: none"> <li>• إِنَّ الْحَدِيدَ بِالْحَدِيدِ يُفْلَحُ</li> <li>• لَا يُفْلُ الْحَدِيدُ إِلَّا بِالْحَدِيدِ</li> </ul>                       |
| You can only <b>die</b> once                           | مَنْ مَاتَ فَاتَ                                                                                                                                                      |
| Whom the Gods love <b>die</b> young                    | أَصَابَتْهُمْ خُطُوبٌ تَنْبَلُ                                                                                                                                        |
| <b>Diligence</b> is the mother of good luck            | <ul style="list-style-type: none"> <li>• مَنْ جَدَّ وَجَدَ</li> <li>• مَنْ جَالَ نَالَ</li> <li>• الْحِرْكَةُ بَرَكَةٌ</li> <li>• مَنْ احْتَرَفَ اعْتَلَفَ</li> </ul> |
| <b>Discretion</b> is the better part of valour         |                                                                                                                                                                       |

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| وَوَجَدْتُ شَجْعَانَ الْعُقُولِ قَلِيلاً                                                    | إِنَّ الشَّجَاعَةَ فِي الْقُلُوبِ كَثِيرَةٌ                                                                                                                    |
| <b>Distance</b> lends<br>enchantment to the<br>view                                         | <ul style="list-style-type: none"> <li>• فَرَّقَ بَيْنَ مَعْدٍ تَحَابَ</li> <li>• الْهَوَى مِنْ النُّوَى</li> </ul>                                            |
| <b>Divide</b> and rule                                                                      | فَرَّقَ تَسُدُّ                                                                                                                                                |
| <b>Do</b> as I say, not as I do                                                             | أَنْظِرْ إِلَى مَا قَالَ وَلَا تَنْظِرْ إِلَى<br>مَنْ قَالَ                                                                                                    |
| <b>Do</b> as you would be<br>done by                                                        | <ul style="list-style-type: none"> <li>• كَمَا تَدِينُ تُدَانُ</li> <li>• أَحَبَّ لِنَفْسِكَ مَا تَحَبَّ</li> <li>لِغَيْرِكَ</li> </ul>                        |
| Give a <b>dog</b> a bad name<br>and hang him                                                | <ul style="list-style-type: none"> <li>• مَنْ أَرَادَ إِغْرَاقَ كَلْبِهِ</li> <li>أَتَهَمَهُ بِالْجَرَبِ</li> <li>• أَخْبِرْهَا بِعَابِهَا تَخْفِرْ</li> </ul> |
| <b>Dog does</b> not eat dog                                                                 | الْصُّ لَا يَسْرِقُ لَصًّا                                                                                                                                     |
| A woman, a <b>dog</b> and a<br>walnut tree, the more<br>you beat them the<br>better they be | أَجْعُ كَلْبَكَ يَتْبَعُكَ                                                                                                                                     |

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| Every <b>dog</b> has his day                                              | <ul style="list-style-type: none"> <li>• قد أُلنا وإيل علينا</li> <li>• يومٌ لك ويومٌ عليك</li> </ul>                                                                    |
| A live <b>dog</b> is better than a dead lion                              | <ul style="list-style-type: none"> <li>• كلبٌ جوالٌ خيرٌ من أسدٍ رابضٍ</li> <li>• كلبٌ عسٌّ خيرٌ من أسدٍ ربضٍ</li> </ul>                                                 |
| <b>Dogs</b> bark, but the caravan goes on                                 | <ul style="list-style-type: none"> <li>• دع العوراء تخطأك</li> <li>• لا يضرّ السحابُ نُبأح الكلابِ</li> </ul>                                                            |
| <b>Do</b> not cross the bridge before you come/get to it                  | لا تعجلْ بالإنباضِ قبلَ التوتيرِ                                                                                                                                         |
| What's <b>done</b> cannot be undone                                       | <ul style="list-style-type: none"> <li>• الماضي لا يعود</li> <li>• قد قيل ذلك إنَّ حقاً وإنَّ كذباً</li> </ul>                                                           |
| It is too late to shut the stable- <b>door</b> after the horse has bolted | <ul style="list-style-type: none"> <li>• سَبَقَ السَّيْفُ العَدْلَ</li> <li>• الحذرُ قبلَ إرسالِ السهمِ</li> <li>• ومَنْ لبسَ يأساً على ما فاتته ودَّع بدَّته</li> </ul> |

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| When in <b>doubt</b> , do<br>nowt                          | <ul style="list-style-type: none"> <li>• دَعُ ما يَريُّكَ إلى ما لا يَريُّكَ</li> <li>• كَفَى بالشَّكِّ جَهلاً</li> </ul>                          |
| <b>Dreams</b> go by contraries                             | أَضْغَاثُ أَحْلَامٍ                                                                                                                                |
| Morning <b>dreams</b> come<br>true                         | إِنَّهَا رُؤْيَا مَنَامٍ لَيْسَتْ بِأَضْغَاثِ<br>أَحْلَامٍ                                                                                         |
| A <b>drowning</b> man will<br>clutch at a straw            | كَالْمُسْتَغِيثِ مِنَ الرَّمْضَاءِ<br>بِالنَّارِ                                                                                                   |
| Fields have eyes, and<br>woods have <b>ears</b>            | <ul style="list-style-type: none"> <li>• لِلْفَضَاءِ آذَانٌ وَالسَّنَةُ</li> <li>• بَغِيرُ حَدٍّ</li> <li>• لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ</li> </ul> |
| The <b>early</b> bird catches<br>the worm                  | <ul style="list-style-type: none"> <li>• الْبَرَكَةُ فِي الْبَكُورِ</li> <li>• مَنْ سَبَقَ شَمَّ الْحَبَقَ</li> </ul>                              |
| The <b>early</b> man never<br>borrows from the late<br>man | الْفَضْلُ لِلْمُتَقَدِّمِ                                                                                                                          |
| <b>Early</b> to bed and early<br>to rise, makes a man      | <ul style="list-style-type: none"> <li>• بَاكِرٌ تَسْعُدُ</li> <li>• خَيْرُ الْغَدَاءِ بِوَاكِرِهِ وَخَيْرُ</li> </ul>                             |

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| healthy, wealthy and wise                              | العشاء بواصره                     |
| <b>East</b> west, home's best                          |                                   |
| وحيثه أبداً لأول منزل                                  | كم منزل في الأرض يالفه الفتى      |
| <b>Easy</b> come, easy go                              | مال تجلبه الرياح تأخذه<br>الزوابع |
| <b>Easy</b> does it                                    | قد يبلغ الخضم بالقضم              |
| He that would <b>eat</b> the fruit must climb the tree | من جد وجد                         |
| <b>Eat</b> little live long                            | كل قليلاً تعيش طويلاً             |
| <b>Eat</b> to live, not live to eat                    | كل في بعض بطنك تعف                |
| <b>Empty</b> vessels make the most sound               | من قصرت يده قد لسانه              |
| The <b>end</b> crowns the work                         | الأعمال بخواتمها                  |
| The <b>end</b> justifies the means                     | خير الأمور أحمدها مغبة            |

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| Everything has an end                            | <ul style="list-style-type: none"> <li>• لكل شيء غاية</li> <li>• في كل أمر غاية</li> </ul>                                                                                                     |
| England's difficulty is<br>Ireland's opportunity | <ul style="list-style-type: none"> <li>• مصائب قوم عند قوم<br/>شدائد</li> <li>• ما قرعت عصاً على<br/>عصاً إلا حزن لها قوم<br/>وسر لها آخرون</li> <li>• ما ينفع الكبد يضر<br/>الطحال</li> </ul> |
| Even Homers<br>sometimes nods                    | <ul style="list-style-type: none"> <li>• لكل جواد كبوة</li> <li>• لكل صارم نبوة</li> <li>• لكل عالم هفوة</li> <li>• رب مخطئة من الرامي<br/>الدعاف</li> <li>• قد يعثر الجواد</li> </ul>         |
| Everybody's business is<br>nobody's business     |                                                                                                                                                                                                |
| فتول أنت جميع أمرك                               | ما حك جلدك غير ظفرك                                                                                                                                                                            |
| Everybody loves a lord                           | لكل مسألة وجهان                                                                                                                                                                                |

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| Every man for himself                          | <ul style="list-style-type: none"> <li>• كُلُّ امْرِئٍ فِي شَأْنِهِ سَاعٍ</li> <li>• كُلُّ شَاةٍ بِرِجْلِهَا مَعْلَقَةٌ</li> </ul>                                                                                                                                                          |
| Every medal has its reverse                    | <ul style="list-style-type: none"> <li>• لِكُلِّ مَسْأَلَةٍ وَجْهَانِ</li> <li>• لِكُلِّ شَيْءٍ حَسَنَاتُهُ</li> <li>• وَسَيِّئَاتُهُ</li> <li>• لِكُلِّ وَرْدَةٍ شَوْكُهَا</li> </ul>                                                                                                      |
| Every why has a/hath its wherefore             | لِكُلِّ كَلَامٍ يَا بَثِينَةُ جَوَابٌ                                                                                                                                                                                                                                                       |
| Evil communications corrupt good manners       | <ul style="list-style-type: none"> <li>• جَلِيسُ السَّوِّءِ كَالْقَيْنِ إِنْ</li> <li>• لَمْ يُحْرِقْ ثَوْبَكَ دَخَنَهُ</li> <li>• سَوْءُ الْخُلُقِ يُعَدِّي</li> <li>• شَرُّ السَّمَكِ يَكْثُرُ الْمَاءَ</li> <li>• جَوَاهِرُ الْأَخْلَاقِ تَفْضَحُهَا</li> <li>• الْمَعْشَرَةُ</li> </ul> |
| For every evil under the sun there is a remedy | لِكُلِّ دَاءٍ دَوَاءٌ                                                                                                                                                                                                                                                                       |
| Of two evils choose the less                   | <ul style="list-style-type: none"> <li>• أَهْوَنُ الْبَلِيَّتَيْنِ</li> <li>• بَعْضُ الشَّرِّ أَهْوَنُ مِنْ</li> <li>• بَعْضٍ</li> </ul>                                                                                                                                                    |

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|                                                    | • إِنَّ فِي الشَّرِّ خَيْرًا                                                                     |
| <b>Example</b> is better than precept              | عِظَةُ الْهَمِّ دُونَ الْفَعْلِ<br>اسْتِخْفَافٌ بِالْمَوْعِظِ وَشِمَاتَةٌ<br>بِالْوَاعِظِ        |
| There is an <b>exception</b> to every rule         | الضَّرُورَاتُ تُبَيِّحُ الْمَحْذُورَاتِ                                                          |
| <b>Empty</b> vessels make the most sound           | مَنْ قَصُرَتْ يَدُهُ قُدَّ لِسَانُهُ                                                             |
| The <b>end</b> crowns the work                     | الْأَعْمَالُ بِخَوَاتِمِهَا                                                                      |
| He who <b>excuses</b> , accuses himself            | الْإِعْتِذَارُ حِجَّةٌ                                                                           |
| What can you <b>expect</b> from a pig but a grunt? | • هَلْ يَسْتَقِيمُ الظِّلُّ وَالْعَوْدُ<br>أَعْوَجُ<br>• إِنَّ الْخُسُومَ يَوْرَثُ<br>الْخُسُومَ |
| <b>Experience</b> is the father of wisdom          | لِسَانُ التَّجَرُّبَةِ أَصْدَقُ                                                                  |

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| <p><b>Experience</b> keeps a dear school</p>                      | <ul style="list-style-type: none"> <li>• في التجارب علمٌ مستأنفٌ</li> <li>• ما وعظ امرءاً كتجاربه</li> </ul>                                                                                                                                                                                                 |
| <p>What the <b>eye</b> does not see the heart does not grieve</p> | <p>لا عينٌ تقشعُ ولا قلبٌ يحزنُ</p>                                                                                                                                                                                                                                                                          |
| <p>An <b>eye</b> for an eye</p>                                   | <p>إن كنتَ ريحاً فقد لاقيتَ إعصاراً</p>                                                                                                                                                                                                                                                                      |
| <p>The <b>eyes</b> are the window of the soul</p>                 | <ul style="list-style-type: none"> <li>• رَبِّ عَيْنٍ أَنْتُمْ مِنْ لِسَانِ</li> <li>• عَيْنُ المرءِ عنوانُ قلبه</li> <li>• القلبُ مصحفُ البصرِ</li> <li>• غُرَّةٌ بَيْنَ ذِي رَجَمٍ</li> <li>• عَشُّ القلوبِ يظهرُ في</li> <li>• فَلَتَاتِ الألسنِ وصفحاتِ الوجوهِ</li> <li>• لحظٌ أصدقُ من لفظٍ</li> </ul> |
| <p><b>Facts</b> are stubborn things</p>                           | <ul style="list-style-type: none"> <li>• تركني الحقُّ وما لي من صديقٍ</li> <li>• الحقُّ مرٌّ</li> </ul>                                                                                                                                                                                                      |

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| <b>Fair</b> /fine words butter<br>no parsnips | <ul style="list-style-type: none"> <li>• كَلَامٌ كَالْعَسَلِ وَفَعْلٌ</li> <li>• كَالْأَسَلِ</li> <li>• يُدْهَنُ مِنْ قَارُورَةٍ فَارِغَةٍ</li> </ul>                                                                                                           |
| <b>Fair</b> and softly goes far<br>in a day   | قَدْ يَبْلُغُ الْقُطُوفُ الْوَسَاعَ                                                                                                                                                                                                                             |
| <b>Faith</b> will move<br>mountains           | الْإِيمَانُ يَزْحَزُحُ الْجِبَالَ                                                                                                                                                                                                                               |
| <b>Familiarity</b> breeds<br>contempt         | <ul style="list-style-type: none"> <li>• الْمَزَاجَةُ تُذْهَبُ الْمَهَابَةُ</li> <li>• كَثْرَةُ الضَّحْكِ تُذْهَبُ</li> <li>• الْهَيْبَةُ</li> </ul>                                                                                                            |
| Like <b>father</b> like son                   | <ul style="list-style-type: none"> <li>• الْإِبْنُ سِرُّ أَبِيهِ</li> <li>• إِنَّ الْعَصَا مِنَ الْعَصِيَّةِ</li> <li>• الْحَصَاةُ مِنَ الْجَبَلِ</li> <li>• تَقْتِيلُ الرَّجُلِ أَبَاهُ</li> <li>• فِي عَضَةٍ مَا يَنْبُتَنَّ</li> <li>• شَكِيرُهَا</li> </ul> |
| A <b>fault</b> confessed is half<br>redressed | <ul style="list-style-type: none"> <li>• أَتْبَعَ السَّيِّئَةَ الْحَسَنَةَ</li> <li>• تَمْحُهَا</li> <li>• شَفِيعُ الْمُذْنِبِ إِقْرَارُهُ</li> </ul>                                                                                                           |

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|                                                   | <p>وتوبته اعتذاره</p> <ul style="list-style-type: none"> <li>• الاعتراف يهدم الاقتراف</li> <li>• لا جرم بعد الندامة</li> <li>• لا عفو بعد الندامة</li> <li>• الندم توبة</li> </ul> |
| The <b>fear</b> of God is the beginning of wisdom | رأس الحكمة مخافة الله                                                                                                                                                              |
| Don't <b>fight</b> the man who does what he says  | لا تُعاند مَنْ إذا قال فَعَل                                                                                                                                                       |
| <b>Fight</b> fire with fire                       | <ul style="list-style-type: none"> <li>• يُعَدُّ لكلِّ السوءِ كلبٌ يُعادلُه</li> <li>• قد يدفع الشرُّ بمثله إذا أعياك غيره</li> </ul>                                              |
| <b>Finders</b> keepers                            | <ul style="list-style-type: none"> <li>• مَنْ جَسَرَ أيسَرَ</li> <li>• رَبَّ مجتهدٍ ما خَابَ</li> <li>• مَنْ جَدَّ (اجتهد) وَجَدَ</li> </ul>                                       |
| <b>Fire</b> is a good servant but a bad master    | <ul style="list-style-type: none"> <li>• إِنَّ كُلَّ ما يَنْفَعُ الكبدَ مَضِرٌّ بالطَّحَالِ</li> <li>• رَبِّ نارٍ كَيَّ خيلتُ نارَ شَيْئٍ</li> </ul>                               |

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| First catch your hare                                  | <ul style="list-style-type: none"> <li>• قَبْلَ الرَّمِي يُرَاشُ السَّهْمُ</li> <li>• قَبْلَ الرَّمَاءِ تُذْهَبُ الْكِنَانُ</li> <li>• دَمْتُ لَجْنِكَ قَبْلَ النَّوْمِ</li> </ul> <p>مُضْجِعاً</p>                                                                                                                                                 |
| First come, first served                               | <ul style="list-style-type: none"> <li>• مَنْ غَابَ غَابَ نَصِيْبُهُ</li> <li>• لَيْسَ لَعَيْنٍ مَا رَأَتْ وَلَكِنْ</li> <li>• لِيَدٍ مَا أَخَذَتْ</li> <li>• لَيْسَ الْقَدَامَى كَالْخَوَافِي</li> </ul>                                                                                                                                           |
| Fish and guests stink after three days                 | <ul style="list-style-type: none"> <li>• الضَّيْفُ يَسْمُجُ لِقَاؤُهُ إِذَا</li> <li>• طَالَ ثَوَاؤُهُ وَيَثْقُلُ ظِلُّهُ إِذَا</li> <li>• انْتَهَى مَحَلُّهُ</li> <li>• الْمَاءُ إِذَا طَالَ مَكْتُهُ ظَهَرَ</li> <li>• خَبْثُهُ وَإِذَا سَكَنَ مَتْنُهُ</li> <li>• تَحَرَّكَ نَتْنُهُ</li> <li>• لِكُلِّ جَابِهِ جُوزَةٌ ثُمَّ يُوذُنُ</li> </ul> |
| All is <b>fish</b> that come to net                    | <ul style="list-style-type: none"> <li>• خَذُ مِنْ فُلَانٍ الْعَفْوُ</li> <li>• إِذَا وَجَدْتَ الْقَبْرَ مَجَاناً</li> </ul> <p>فَادْخُلْ فِيهِ</p>                                                                                                                                                                                                 |
| Young <b>folks</b> think old folks to be fools but old | <p>رَأَى الشَّيْخُ خَيْرٌ مِنْ مَشْهَدِ</p> <p>الْغُلَامِ</p>                                                                                                                                                                                                                                                                                       |

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| folks know young folks<br>to be fools                               |                                                                                                                                                                                                    |
| A <b>fool</b> at forty is a fool<br>indeed                          | <ul style="list-style-type: none"> <li>• لا حلم بعد الكهولة</li> <li>• أدبُ الشيخِ عناءٌ</li> <li>• الحلمُ والثقةُ مع الحداثةِ</li> <li>• خيرٌ من الشكِّ والجهلِ</li> <li>• مع الكهولةِ</li> </ul> |
| A <b>fool</b> may give a wise<br>man counsel                        | رُبَّ رميةٍ من غيرِ رامٍ                                                                                                                                                                           |
| There's no <b>fool</b> like an<br>old fool                          |                                                                                                                                                                                                    |
| وإنَّ الفتى بعد السفاهةِ يحلمُ                                      | وإنَّ سفاةَ الشيخِ لا حلمَ بعده                                                                                                                                                                    |
| <b>Fools</b> build the house<br>and wise men live in<br>them        | الكيسُ نصفُ العيشِ                                                                                                                                                                                 |
| <b>Fool</b> me once, shame on<br>you; fool me twice,<br>shame on me | <ul style="list-style-type: none"> <li>• لا يلدغُ المؤمنُ من جحرٍ</li> <li>• مرتينِ</li> <li>• ليس لرجلٍ لدغٌ من جحرٍ</li> <li>• مرتينِ عذراً</li> </ul>                                           |

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|                                                        | <ul style="list-style-type: none"> <li>• لا يخدغ الأعرابي إلا واحدة</li> </ul>                                                                                                                                                                                 |
| <b>Fools</b> ask questions that wise men cannot answer | <ul style="list-style-type: none"> <li>• ترك الجواب على الجاهل جواب</li> <li>• ما كل قول له جواب</li> </ul>                                                                                                                                                    |
| <b>Forbidden</b> fruit is sweet                        | <ul style="list-style-type: none"> <li>• كل ممنوع متبوع</li> <li>• المرء تواق إلى ما لم ينل</li> <li>• أحب الشيء إلى الإنسان ما منعا</li> </ul>                                                                                                                |
| <b>Four</b> eyes see more than two                     | <ul style="list-style-type: none"> <li>• رأيان خير من رأي</li> <li>• خاطر من استغنى برأيه</li> </ul>                                                                                                                                                           |
| A <b>friend</b> in need is a friend indeed             | <ul style="list-style-type: none"> <li>• الصديق عند الضيق</li> <li>• أخوك من واساك بنسب</li> <li>• لا من واساك بنسب</li> <li>• إن أخا الهيجاء من يسعى معك</li> <li>• إن أخاك من آساك</li> <li>• رب أخ لم تلذه والدّة</li> <li>• حافظ على الصديق ولو</li> </ul> |

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|                                                                                                                                            | <p>في الحريقِ</p> <ul style="list-style-type: none"> <li>• عند النازلة تعرف أخاك</li> <li>• في تقلب الأحوال علم</li> </ul> <p>جواهر الرجال</p> |
| Save us from our <b>friends</b>                                                                                                            | <p>صحبة العاقل زين الفتى</p> <p>وصحبة الأتوك أخذ السبب</p>                                                                                     |
| <b>Full</b> cup, steady hand                                                                                                               | <p>إن المبذرين كانوا إخوان</p> <p>الشياطين</p>                                                                                                 |
| Out of the <b>fullness</b> of<br>the heart the mouth<br>speaks                                                                             | <ul style="list-style-type: none"> <li>• لسان المرء آية عقله</li> <li>• إنما (يعيش) المرء</li> </ul> <p>بأصغريه قلبه ولسانه</p>                |
| <b>Gather</b> ye rosebuds<br>while ye may                                                                                                  | <p>لك يا منازل في القلوب منازل</p>                                                                                                             |
| If you <b>gently</b> touch a<br>nettle it'll sting you for<br>your pains; grasp it like<br>a lad of mettle, an' as<br>soft as silk remains |                                                                                                                                                |
| يهدم ومن لا يظلم الناس يظلم                                                                                                                | <p>ومن لم يذ عن حوضه بسلاحه</p>                                                                                                                |

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| It is better to <b>give</b> than to receive           | اليَدُ العُلْيَا (المُعْطِيَةُ) خَيْرٌ مِنَ اليَدِ السُّفْلَى                                                                                                                                                  |
| All that <b>glitters</b> is not gold                  | <ul style="list-style-type: none"> <li>• مَا كُلُّ سُودَاءَ فَحْمَةٍ وَمَا كُلُّ حُمْرَاءَ لَحْمَةٍ</li> <li>• لَيْسَ الشَّحْمُ بِاللَّحْمِ وَلَكِنْ بِقَوَاصِيهِ</li> </ul>                                   |
| <b>Go</b> abroad and you'll hear news of home         | <ul style="list-style-type: none"> <li>• الْغُرَبَاءُ بُرْدُ الْآفَاقِ</li> <li>• فَرَقٌ بَيْنَ مَعْدٍ تَحَابَ</li> </ul>                                                                                      |
| God defend/deliver/preserve me from my <b>friends</b> | <ul style="list-style-type: none"> <li>• عَدُوٌّ عَاقِلٌ خَيْرٌ مِنْ صَدِيقٍ جَاهِلٍ</li> <li>• اللَّهُمَّ احْفَظْنِي مِنْ أَصْدِقَائِي ذَلِكَ بِأَنَّنِي سَوْفَ أَتَقَيُّ أَعْدَائِي بِنَفْسِي</li> </ul>     |
| <b>God</b> /Heaven helps them that help themselves    | <ul style="list-style-type: none"> <li>• قُمْ يَا عَبْدِي أَقْمِ مَعَكَ</li> <li>• اعْقُلْهَا وَتَوَكَّلْ</li> <li>• إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّى يَغَيِّرُوا مَا بِأَنْفُسِهِمْ</li> </ul> |
| <b>God's</b> mill grinds/mills                        | إِنَّ اللَّهَ يُمَهِّلُ وَلَا يُمَهِّلُ                                                                                                                                                                        |

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| grind slow but sure                                                   |                                                                                                                                                                                         |
| <b>God</b> never sends<br>mouths but He sends<br>meat                 | لِكُلِّ دَرٍّ حَالِبٍ                                                                                                                                                                   |
| Where <b>God</b> builds a<br>church, the Devil will<br>build a chapel | إِنَّ الشَّيْطَانَ عَدُوٌّ حَاضِرٌ                                                                                                                                                      |
| A <b>golden</b> key can open<br>any door                              | أَخُو الْمَالِ مُحَضَّرُ كُلِّ سِرٍّ                                                                                                                                                    |
| No <b>good</b> deed goes<br>unpunished                                | <ul style="list-style-type: none"> <li>• أَحْسَنُ وَأَنْتَ مُعَانٌ</li> <li>• خُذْ بِيَدِي الْيَوْمَ آخِذٌ</li> <li>• بِرَجْلِكَ غَدًا</li> <li>• اِرْحَمْ تُرْحَمْ</li> </ul>          |
| If you cannot be <b>good</b><br>be careful                            | <ul style="list-style-type: none"> <li>• ثَوْبُكَ لَا تَقْعُدُ تَطِيرُ بِهِ</li> <li>• الرِّيحُ</li> <li>• اشْرَبْ تَشْبِعْ وَاحْذَرْ تَسْلَمْ</li> <li>• وَاتَّقِ تَوْفَّهْ</li> </ul> |
| A <b>good</b> horse cannot be<br>of bad colour                        | <ul style="list-style-type: none"> <li>• الْبَيَاضُ نِصْفُ الْحَسَنِ::</li> <li>• بَنَسَ وَاللَّهِ مَا جَرَى</li> </ul>                                                                 |

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|                                             | <p>فرسي</p> <ul style="list-style-type: none"> <li>• ليس بطيّئ من بني أمّ الفرس</li> </ul>                                                                                                                                      |
| A <b>good</b> workman is known by his chips | <p>عند الامتحان يُكرّم المرء أو يُهان</p>                                                                                                                                                                                       |
| <b>Grasp</b> all, lose all                  | <ul style="list-style-type: none"> <li>• مَنْ طَلَبَ الْكَثِيرَ أَضَاعَ الْقَلِيلَ</li> <li>• الطَّمْعُ غَرَارٌ عُقْبَاهُ خَسَارٌ</li> <li>• الطَّمْعُ ضَرٌّ وَمَا نَفَعَ</li> <li>• الْقَنَاعَةُ كَنْزٌ لَا يَفْنَى</li> </ul> |
| <b>Great</b> oaks from little acorns grow   | <p>الدَّوْدُ إِلَى الدَّوْدِ إِبِلٌ</p>                                                                                                                                                                                         |
| <b>Half</b> a loaf is better than no bread  | <ul style="list-style-type: none"> <li>• الْكَحْلُ خَيْرٌ مِنَ الْعَمْيِ</li> <li>• الرَّمْدُ خَيْرٌ مِنَ الْعَمْيِ</li> <li>• مَنْ حَقَّرَ حَرَمَ</li> </ul>                                                                   |
| <b>Handsome</b> is as handsome does         |                                                                                                                                                                                                                                 |
| فَاعْلَمْ وَإِنْ رَدَيْتَ بِرِدَا           | <p>لَيْسَ الْجَمَالُ بِمُنْزَرٍ</p>                                                                                                                                                                                             |

| وَمَنَاقِبُ أَوْرَثَنَ مَجْدًا                                | إِنَّ الْجَمَالَ مَعَادُنُ                                                                                                                                                                                                                                  |
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| <b>Hanging</b> /marriage and wiving go by destiny             | <ul style="list-style-type: none"> <li>• البَلَايَا عَلَى الْحَوَايَا</li> <li>• رَزَقُ اللَّهِ لِأَكْثُكَ</li> <li>• إِنَّ الْأُمُورَ إِلَى الْأَقْدَارِ جَارِيَةٌ</li> </ul>                                                                              |
| He is a <b>happy</b> man who is warned by another man's deeds | الْعَاقِلُ مَنْ اتَّعَظَ بِغَيْرِهِ                                                                                                                                                                                                                         |
| <b>Hard</b> words break no bones                              | <ul style="list-style-type: none"> <li>• رَتَوُا تَحْلُبُ الْأَبْكَارَ</li> <li>• أَرْخِ عَنَاجِهُ يُدَالِكُ</li> <li>• إِنَّ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ</li> <li>• مَنْ لَانَتْ كَلِمَتُهُ وَجَبَتْ مُحِبَّتُهُ</li> </ul> |
| <b>Harry</b> spoils curry                                     | <ul style="list-style-type: none"> <li>• الزَّلَّةُ مَعَ الْعَجَلَةِ</li> <li>• الْعَجَلَةُ أَخْتُ النَّدَامَةِ</li> </ul>                                                                                                                                  |
| <b>Haste</b> is from the Devil                                | العَجَلَةُ مِنَ الشَّيْطَانِ                                                                                                                                                                                                                                |
| More <b>haste</b> , less speed                                | <ul style="list-style-type: none"> <li>• رَبِّ حَثِيثٍ مَكِيثٍ</li> <li>• ضَحَّ رَوِيداً</li> </ul>                                                                                                                                                         |

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|                                                                                                                                 | <ul style="list-style-type: none"> <li>• استعجلتُ فديرها فامتلتِ</li> <li>• شرُّ السير الحقيقه</li> </ul>          |
| <b>Haste</b> makes waste                                                                                                        | <ul style="list-style-type: none"> <li>• الخطأ زاد العجول</li> <li>• رَبَّ عَجَلَةٍ تَهْبُ رِيثاً</li> </ul>       |
| Make <b>haste</b> slowly                                                                                                        | أَقْلِلْ العَجَلَةَ                                                                                                |
| <b>Hawks</b> will not pick out<br>hawks' eyes                                                                                   | اللصُّ لَا يَسْرِقُ لَصّاً                                                                                         |
| You wish to reach the<br><b>height</b> with little effort,<br>yet he who gathers<br>honey must suffer the<br>stings of the bees |                                                                                                                    |
| ولا بدّ دونَ الشَّهيدِ مِنْ إِبْرِ النحلِ                                                                                       | تريدين إدراكَ المعالي رخيصةً                                                                                       |
| He who <b>hesitates</b> is lost                                                                                                 | <ul style="list-style-type: none"> <li>• قَرِنَ الحرمانُ بالحياءِ</li> <li>• الحياءُ يَمْنَعُ الرِّزْقَ</li> </ul> |
| <b>Hitch</b> your waggon to a<br>star                                                                                           |                                                                                                                    |
| فلا تَقْتَنِعْ بما دونَ النجومِ                                                                                                 | إذا غامرتَ في شرفِ مَرومِ                                                                                          |

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| Homer sometimes nods                                                    | <ul style="list-style-type: none"> <li>• لكلِّ جوادٍ كِبوَةٌ</li> <li>• لا تعدم الحسناءَ دَماً</li> </ul>                                                        |
| Honesty is the best policy                                              | <ul style="list-style-type: none"> <li>• الأمانةُ خيرُ ضمانَةٍ</li> <li>• مَنْ صدَقَ اللهَ نجا</li> <li>• إِنَّ كَذِبَ نَجَى فصدَقْ</li> <li>أَخْلُقْ</li> </ul> |
| There is <b>honour</b> among the thieves                                | لولا الوأَمُ لَهلكَ اللُئامُ                                                                                                                                     |
| The post of <b>honour</b> is the post of danger                         |                                                                                                                                                                  |
| حتى يُراقَ على جوانِبِهِ الدَّمُ                                        | لا يسلَمُ الشرفُ الرفيعُ من الأذى                                                                                                                                |
| <b>Hope</b> deferred makes the heart sick                               |                                                                                                                                                                  |
| ما أضيقُ العيشَ لولا فسحةُ الأملِ                                       | أَعْلَلْ النفسَ بالأمالِ أرقبها                                                                                                                                  |
| You can take a <b>horse</b> to the water, but you cannot make him drink | شَرُّ الضُّرُوعِ ما درَّ على الغُصْبِ                                                                                                                            |
| Any <b>horse</b> may stumble,                                           | <ul style="list-style-type: none"> <li>• لكلِّ جوادٍ كِبوَةٌ</li> </ul>                                                                                          |

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| any sage may err                                          | • لكلِّ عالمٍ هفوةٌ                               |
| وأنت بالمكرماتِ في شغلٍ                                   | قد شغل الناسَ كثرةُ الأملِ                        |
| <b>Horses</b> for courses                                 | • كلُّ يأتي ما هو أهلٌ<br>• كلُّ يعملُ على شاكلته |
| <b>Hunger</b> is the best sauce                           | الجوعُ أمهرُ الطباخينَ                            |
| A <b>hungry</b> man is an<br>angry man                    | أجوعٌ من لعوةٍ                                    |
| A <b>hungry</b> stomach has<br>no ears                    | عندَ البطونِ ضاعتِ العقولُ                        |
| <b>Hurry</b> makes curry                                  | رُبَّ حثيثٍ مكيتٌ                                 |
| <b>Idleness</b> is the root of<br>all evil                | البطالةُ أمُّ الخُسرانِ                           |
| Where <b>ignorance</b> is<br>bliss, 'tis folly to be wise | استراحَ منْ لا عقلَ له                            |
| <b>Ill</b> gotten goods never<br>thrive                   | المالُ الحرامُ لا يدومُ                           |

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| He that has an <b>ill</b> name<br>is half hanged      | الحمدُ مغنمٌ والمدمةُ مغرمٌ                                                                                                                                                               |
| • <b>Ill</b> news travels fast                        |                                                                                                                                                                                           |
| • <b>Ill</b> weeds grow<br>apace                      |                                                                                                                                                                                           |
| أسرعُ من منحدرِ ساني                                  | مقالةُ السوءِ إلا أهلها                                                                                                                                                                   |
| A <b>good</b> jack makes a<br>good jilt               | إذا كان الفتى حسناً كريماً فكلُّ<br>فعاله حسنٌ كريمٌ                                                                                                                                      |
| <b>Good</b> men are scarce                            | إنَّ الكرامَ قليلٌ                                                                                                                                                                        |
| <b>Judge</b> not, that ye be<br>not judged            | <ul style="list-style-type: none"> <li>• مَنْ غرِبَ الناسَ نخلوه</li> <li>• كما تدينُ تُدانُ</li> <li>• لا تظعنِي فتهيجي القومَ<br/>للظعنِ</li> <li>• مَنْ نَجَلَ الناسَ نجلوه</li> </ul> |
| To <b>jump</b> out of the<br>frying pan into the fire | استجارَ من الرَّمضاءِ بالنَّارِ                                                                                                                                                           |
| Be <b>just</b> before you're                          | • ما كلُّ جودٍ الفتى يُدني                                                                                                                                                                |

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| generous                                                          | <p>مَنْ الْكَرَمِ</p> <ul style="list-style-type: none"> <li>• مَأْرِبَةٌ لَا حَفَاوَةَ</li> </ul>                                                                                                                                                            |
| <b>Keep</b> no more cats than will catch mice                     | <ul style="list-style-type: none"> <li>• شَرُّكَ مَا بَلَغَكَ الْمَحَلَّ</li> <li>• حَسْبُكَ مِنَ الزَّادِ مَا بَلَغَكَ مَقْصَدُكَ</li> </ul>                                                                                                                 |
| The <b>key</b> to evil is one word                                | مِفْتَاحُ الشَّرِّ كَلِمَةٌ                                                                                                                                                                                                                                   |
| Seek <b>knowledge</b> from the cradle to the grave                | اطْلُبِ الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّحْدِ                                                                                                                                                                                                              |
| To <b>know</b> all is to forgive all                              | <ul style="list-style-type: none"> <li>• أَخْذُ الْكَلِّ قُوَّةُ الْكَلِّ</li> <li>• أَرَادَ أَنْ يَأْكُلَ بِيَدَيْنِ</li> <li>• مَنْ يَأْكُلُ بِيَدَيْنِ يَنْفَقُ</li> </ul>                                                                                 |
| You should <b>know</b> a man seven years before you stir his fire | <ul style="list-style-type: none"> <li>• الْحَزْمُ سُوءُ الظَّنِّ بِالنَّاسِ</li> <li>• حَسَنُ الظَّنِّ وَرَطَّةٌ</li> <li>• كَمْ مِنْ صَدِيقٍ أَكْسَبْتَنِيهِ الْعِبْرَةُ وَسَلَبْتَنِيهِ الْخَبْرَةُ</li> <li>• مَعَ الْمُخْضِ يَبْدُو الزُّبْدُ</li> </ul> |
| <b>Know</b> thyself                                               | مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ                                                                                                                                                                                                                           |

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| The <b>last</b> drop makes the cup run over                         | <ul style="list-style-type: none"> <li>• الزيادةُ في الحدِّ نقصانٌ</li> <li>من المحدودِ</li> <li>• أسوأ القولِ الإفراطُ</li> </ul> |
| <b>Laugh</b> and the world laughs with you, weep and you weep alone | اضحكْ يضحكُ لك العالمُ وابكْ تبكْ وحدكْ                                                                                            |
| As <b>laughter</b> increases respect decreases                      | مَنْ كَثُرَ ضَحْكُهُ قَلَّتْ هَيْبَتُهُ                                                                                            |
| He who <b>laughs</b> last, laughs longest                           | الأمورُ بخواتيمِها                                                                                                                 |
| <b>Learning</b> is better than house and land                       | اطلبوا العلمَ ولو بالصينِ                                                                                                          |
| Never too old to <b>learn</b>                                       | اطلبوا العلمَ من المهدِ إلى اللحدِ                                                                                                 |
| Do not <b>leave</b> for tomorrow what you can do to-day             | لا تؤجلْ عملَ اليومِ لغدٍ                                                                                                          |
| <b>Lend</b> your money and loose your friends                       | القرضُ داعيةُ البُعادِ                                                                                                             |

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| The <b>leopard</b> does not change his spots | <ul style="list-style-type: none"> <li>• العادةُ توءمُ الطبيعةِ</li> <li>• العادةُ طبيعةٌ خامسةٌ</li> <li>• الطبعُ أغلبُ</li> <li>• الطبعُ غالبُ التطبعِ</li> </ul> |
| <b>Less</b> is more                          | <ul style="list-style-type: none"> <li>• القصدُ القصْدُ</li> <li>• الجرْعُ أروى والرشيفُ أنقَعُ</li> <li>• شاكهُ أبا يسارٍ</li> </ul>                               |
| <b>Let</b> bygones be bygones                | عفا الله عما سلفَ                                                                                                                                                   |
| <b>Let</b> sleeping dogs lie                 | <ul style="list-style-type: none"> <li>• الفطنةُ نائمةٌ لعنَ الله منْ أيقظَها</li> <li>• دَعِ الشرَّ يعبرُ</li> </ul>                                               |
| <b>Life</b> isn't all beer and skittles      |                                                                                                                                                                     |
| وغيّةُ كلِّ صفوٍ أنْ يُشانا                  | جرى كثيراً لهم صفوُ الليالي                                                                                                                                         |
| <b>Light</b> reflects light                  | <ul style="list-style-type: none"> <li>• مَنْ يفعلِ الخيرَ يجدِ الخيرَ</li> <li>• اسمحْ يسمعْ لك</li> <li>• ارحمْ تُرحمَ</li> </ul>                                 |

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| <b>Like</b> breeds like                                                                                   | إِنَّ هَذَا الشَّيْلَ مِنْ ذَلِكَ الْأَسَدِ                                                                                                                                                                                                              |
| <b>Little</b> drops of water,<br>little grinds of sand,<br>make the mighty ocean<br>and the pleasant land | <ul style="list-style-type: none"> <li>• أَوَّلُ الْغَيْثِ قَطْرٌ</li> <li>• مِنْ الْحَبَّةِ تَنْشَأُ الشَّجَرَةُ</li> <li>• أَوَّلُ الشَّجَرَةِ النَّوَاءُ</li> <li>• إِنَّ الْقَوْمَ مِنَ الْأَفِيلِ</li> </ul>                                        |
| <b>Little</b> leaks sink the ship                                                                         | <ul style="list-style-type: none"> <li>• رَبِّ صَغِيرٍ يَهْلِكُ الْكَبِيرَ</li> <li>• الشَّرُّ يَبْدَأُ صَغَارُهُ</li> <li>• الشَّرُّ قَلِيلُهُ كَثِيرٌ</li> <li>• أَشْرَى الشَّرِّ صَغَارُهُ</li> <li>• مِنْ الْحَبَّةِ تَنْشَأُ الشَّجَرَةُ</li> </ul> |
| <b>Little</b> strokes fell great<br>oaks                                                                  | أَعْلَلُ تَخْطُبُ                                                                                                                                                                                                                                        |
| They that <b>live</b> longest,<br>see most                                                                | <ul style="list-style-type: none"> <li>• عُشٌّ رَجَبًا تَرَ عَجَبًا</li> <li>• إِنَّ تَعَشَّنَ تَرَ مَا لَمْ تَرَهُ</li> </ul>                                                                                                                           |
| <b>Live</b> and earn                                                                                      | التَّجَارِبُ لَيْسَتْ لَهَا نِهَآيَةٌ<br>وَالْمَرْءُ مِنْهَا فِي زِيَادَةٍ                                                                                                                                                                               |
| The <b>longest</b> day<br>has/must have an end                                                            | <ul style="list-style-type: none"> <li>• لِكُلِّ شَمْسٍ مَغْرَبٌ</li> <li>• كُلُّ هَمٍّ إِلَى فَرْجٍ</li> <li>• لَا بَدَ لِكُلِّ لَيْلٍ مِنْ آخَرٍ</li> </ul>                                                                                            |

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|                                                      | <ul style="list-style-type: none"> <li>• رَبِّمَا اتَّسَعَ الْأَمْرُ الَّذِي ضَاقَ</li> </ul>                                                                                                                                                                                                                                                                                                                            |
| The <b>longest</b> journey begins with a single step | الفرغ أولُ النتاجِ                                                                                                                                                                                                                                                                                                                                                                                                       |
| <b>Look</b> before you leap                          | <ul style="list-style-type: none"> <li>• قَدَّرْ لِرَجْلِكَ قَبْلَ الْخَطْوِ مَوْضِعَهُ</li> <li>• قَبْلَ الرَّمِي يُرَاشُ السَّهْمُ</li> <li>• قَبْلَ الرَّمَاءِ تُمَلَأُ الْكِنَانُ</li> <li>• دَمَّتْ لِنَفْسِكَ قَبْلَ النَّوْمِ مَضْجَعاً</li> <li>• الْعَاقِلُ مَنْ يَرَى مَقَرَّ سَهْمِهِ مِنْ رَمِيَّتِهِ</li> <li>• قَدَّرْ ثُمَّ اقْطَعْ</li> <li>• لَا تَعْجَلْ بِالْإِنْبَاضِ قَبْلَ التَّوْتِيرِ</li> </ul> |
| <b>Lookers-on</b> see most of the game               | ليس من سهرَ كمن رَقَدَ                                                                                                                                                                                                                                                                                                                                                                                                   |
| One man's <b>loss</b> is another man's gain          | مصائبُ قومٍ عندَ قومٍ فوائدُ                                                                                                                                                                                                                                                                                                                                                                                             |

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| <p><b>Love</b> and a cough<br/>cannot be hid</p> | <ul style="list-style-type: none"> <li>• دلائلُ الحبِّ تُعرَفُ في<br/>المحبِّ وإن لم ينطق<br/>لسانُه</li> <li>• وعلى الحبِّ دليلٌ منْ<br/>ناظريِّ ولسانيِّ</li> <li>• مَنْ أحبَّ شيئاً أكثرَ منْ<br/>ذِكْرِه</li> <li>• الهوى الهوان</li> </ul> |
| <p>One cannot <b>love</b> and be<br/>wise</p>    | <p>ولا رأيَ في الحبِّ للعاقلِ</p>                                                                                                                                                                                                               |
| <p><b>Love</b> is blind</p>                      | <ul style="list-style-type: none"> <li>• الحبُّ أعمى</li> <li>• حبُّك الشيءَ يُعمي ويَصمُّ</li> <li>• إنَّ الهوى شريكُ العمي</li> <li>• الحبُّ سكرٌ وخمارُه<br/>التلفُ</li> <li>• حسنٌ في كلِّ عينٍ ما توذُّ</li> </ul>                         |
| <p><b>Love</b> me little, love me<br/>long</p>   | <p>خيرُ الأمورِ أوساطُها</p>                                                                                                                                                                                                                    |
| <p><b>Love</b> me, love my dog</p>               | <ul style="list-style-type: none"> <li>• إكراماً للوردِ يشربُ<br/>العَلِيقَ</li> </ul>                                                                                                                                                          |

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|                                                                                                  | <ul style="list-style-type: none"> <li>• إكراماً لعينٍ نكرم مرجعيون</li> </ul>                                                                                                                             |
| The <b>love</b> of money is the root of all evil                                                 | <ul style="list-style-type: none"> <li>• إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ</li> <li>• تَفَرَّقُ بَيْنَ الْمُسْلِمِينَ الدِّرَاهِمُ</li> <li>• الْغَنَاءُ رَقِيَّةُ الزَّوْنَا</li> </ul>     |
| <b>Make</b> hay while the sun shines                                                             | <ul style="list-style-type: none"> <li>• إِذَا هَبَّتْ رِيَاخُكَ فَاعْتَنِمِهَا</li> <li>• سِرْ وَقَمَرٌ لَكَ</li> <li>• اخْتَمِ الطَّيْنَ مَا دَامَ رَطْباً</li> <li>• صَيْدَكَ لَا تَحْرِمُهُ</li> </ul> |
| As you <b>make</b> your bed, so you must lie upon it                                             | <ul style="list-style-type: none"> <li>• كَمَا تَزْرَعُ تَحْصُدُ</li> <li>• مَنْ فَعَلَ مَا شَاءَ لَقِيَ مَا شَاءَ</li> </ul>                                                                              |
| <b>Man</b> does not attain all his heart's desires for the winds do not blow as the vessels wish |                                                                                                                                                                                                            |
| تَجْرِي الرِّيَاخُ بِمَا لَا تَشْتَهِي السَّفِينُ                                                | مَا كُلُّ مَا يَتَمَنَّى الْمَرْءُ يَدْرِكُهُ                                                                                                                                                              |

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| <b>Man</b> proposes, God disposes                                                                                                      | <ul style="list-style-type: none"> <li>• نحنُ في التفكيرِ واللهُ في التدبيرِ</li> <li>• وتقَدِّرونَ وتضحكُ الأقدارُ</li> </ul>   |
| <b>Man</b> is the measure of all things                                                                                                | الخيرُ عادةٌ والشرُّ لجاجةٌ                                                                                                      |
| <b>Manners</b> maketh man                                                                                                              |                                                                                                                                  |
| فاعلم وإن رديتَ بردا                                                                                                                   | ليسَ الجمالُ بمنزِرٍ                                                                                                             |
| ومناقِبُ أورثنَ مجدا                                                                                                                   | إنَّ الجمالَ معادنُ                                                                                                              |
| There's <b>many</b> a slip between cup and lip                                                                                         | القدرُ أقربُ إليك من سوادِ العينِ إلى بياضها                                                                                     |
| <b>Many</b> are called but few are chosen                                                                                              | <ul style="list-style-type: none"> <li>• إنَّ الكرامَ قليلٌ</li> <li>• الإفرطُ في الأنسِ مكسبةٌ</li> <li>لقرناء السوء</li> </ul> |
| <ul style="list-style-type: none"> <li>• <b>Many</b> a little makes a mickle</li> <li>• <b>Many</b> a mickle makes a muckle</li> </ul> | الذودُ إلى الذودِ إبل                                                                                                            |

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| <b>Many</b> hands make light work             | هل ينهضُ البازيُّ بغير جناحٍ                                                                                                                                                                                                                                                                                                                                                  |
| <b>Middle</b> way is the best one             | خيرُ الأمورِ الوَسَطُ                                                                                                                                                                                                                                                                                                                                                         |
| <b>Might</b> is right                         | <ul style="list-style-type: none"> <li>• مَنْ عَزَّ بَزَّ</li> <li>• (مَنْ قَلَّ ذَلَّ) مَنْ أَمَرَ فَلَّ</li> <li>• كَفَى بِالْمَشْرِفِيَةِ وَاعْظَا</li> <li>• مَنْ غَلَبَ سَلَبَ</li> </ul>                                                                                                                                                                                |
| He who makes no <b>mistakes</b> makes nothing | كِرَمٌ عَلَى دَرَبٍ                                                                                                                                                                                                                                                                                                                                                           |
| <b>Moderation</b> in all things               | <ul style="list-style-type: none"> <li>• الْقَصْدُ الْقَصْدُ</li> <li>• الْحَسَنَةُ بَيْنَ السَّيِّئَتَيْنِ</li> <li>• لَمْ يَجْزْ سَالِكُ الْقَصْدِ وَلَمْ يَعْمْ قَاصِدُ الْحَقِّ</li> <li>• لَا يَكُنْ حَبَكَ كَلْفًا وَلَا بَغْضُكَ تَلْفًا</li> <li>• لَا تَكُنْ حُلُوءًا لَتُسْطَرَّ وَلَا مُرًّا فَتُنْعَقَى</li> <li>• لَا تَكُنْ رَطْبًا فَتَعَصِرَ وَلَا</li> </ul> |

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|                                                     | يَابِساً فَتَكْسِرَ                                                                                                                                                                                                                                                       |
| <b>Money</b> is power                               | وما الناس إلا للغنيّ صديقٌ                                                                                                                                                                                                                                                |
| <b>Money</b> makes man                              | <ul style="list-style-type: none"> <li>• أَخُو الْمَالِ مُحْضَرُ كُلِّ سَرٍّ</li> <li>• مَنْ عَدِمَ مَالَهُ أَنْكَرَهُ أَهْلُهُ</li> <li>• لَا مَالَ لِمَنْ لَا رَفَقَ لَهُ</li> <li>• لَا رَسُولَ كَالدَّرْهِمِ</li> <li>• مَا الْمَرْءُ إِلَّا بِدَرْهِمِيهِ</li> </ul> |
| <b>Money</b> makes money                            | <ul style="list-style-type: none"> <li>• الدَّرَاهِمُ بِالدَّرَاهِمِ تُكْسَبُ</li> <li>• الْمَالُ يَجْرُ الْمَالُ</li> <li>• الطَّيْرُ بِالطَّيْرِ يُصَادُ</li> </ul>                                                                                                     |
| A fool and his <b>money</b> are soon parted         | آفَةُ الْمَالِ سُوءُ التَّدْبِيرِ                                                                                                                                                                                                                                         |
| A <b>moneyless</b> man goes fast through the market | <ul style="list-style-type: none"> <li>• مَنْ يَفْتَقِرْ يَعِشْ عِيشَ ضَرٍّ</li> <li>• لَا بِلَادَ لِمَنْ لَا تِلَادَ لَهُ</li> </ul>                                                                                                                                     |
| <b>Money</b> makes the mare to go                   | لَا مَالَ لِمَنْ لَا رَفَقَ لَهُ                                                                                                                                                                                                                                          |
| To make <b>mountains</b> out                        | عَمِلَ مِنَ الْحَبَّةِ قَبَّةً                                                                                                                                                                                                                                            |

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| of molehills                                                   |                                                                                                                                                                                                                                                                                                                                                    |
| The <b>more</b> you get, the more you want                     | <ul style="list-style-type: none"> <li>• رَبِّ طَمَعٍ يَهْدِي إِلَى طَبَعٍ</li> <li>• لَيْسَ لَشَرِّهِ غَنَى</li> <li>• مَنْ يَكُنِ الطَّمَعُ شِعَارَهُ</li> <li>• يَكُنِ الْجَشَعُ دَنَارَهُ</li> </ul>                                                                                                                                           |
| Like <b>mother</b> , like daughter                             | <ul style="list-style-type: none"> <li>• الابْنُ سُرُّ أَبِيهِ (البنتُ سُرُّ أُمِّهَا)</li> <li>• مَنْ أَشْبَهَ/شَابَهَ أَبَاهُ فَمَا ظَلَمَ</li> <li>• الرِّيعُ مِنْ جَوْهَرِ الْبَذْرِ</li> <li>• شَنْشَنَةٌ أَعْرَفُهَا مِنْ أَخْزَمِ</li> <li>• أَشْبَهَ مِنَ الْمَاءِ بِالْمَاءِ</li> <li>• لَا يَلِدُ الْوَقْبَانُ إِلَّا وَقْباً</li> </ul> |
| The <b>mother</b> of mischief is no bigger than a midge's wing | لَوْ نَهَيْتُ الْأُولَى لَانْتَهَتْ الثَّانِيَةُ                                                                                                                                                                                                                                                                                                   |
| <b>Much</b> would have more                                    | <ul style="list-style-type: none"> <li>• رَبِّ طَمَعٍ يَهْدِي إِلَى طَبَعٍ</li> <li>• اسْقِ أَخَاكَ النَّمْرِيَّ</li> </ul>                                                                                                                                                                                                                        |
| What <b>must</b> be, must be                                   | <ul style="list-style-type: none"> <li>• كُلُّ مَا هُوَ آتٍ آتٍ</li> </ul>                                                                                                                                                                                                                                                                         |

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|                                                                                                                                                                         | <ul style="list-style-type: none"> <li>• جَلَّزُوا لَوْ نَفَعَ التَّجْلِيزُ</li> <li>• إِذَا دَاءُ الْحَيْنِ حَارَتْ<br/>الْعَيْنُ</li> <li>• إِذَا جَاءَ الْقَدْرُ عَمِي<br/>الْبَصْرُ</li> <li>• كُلُّ مَا هُوَ آتٍ قَرِيبٌ</li> </ul> |
| A good <b>name</b> is better<br>than riches                                                                                                                             | الصَيْتُ الْحَسَنُ خَيْرٌ مِنَ الْمَالِ<br>المجموع                                                                                                                                                                                       |
| <b>Nature</b> and signature<br>cannot be changed                                                                                                                        | <ul style="list-style-type: none"> <li>• الْكَلْبُ كَلَبٌ وَلَوْ طَوَّقَتْهُ<br/>ذَهَباً</li> <li>• ذَهَبَتْ هَيْفٌ لِأَدْيَانِهَا</li> <li>• انْتِزَاعُ الْعَادَةِ شَدِيدٌ</li> </ul>                                                   |
| <ul style="list-style-type: none"> <li>• <b>Near</b> is my kirtle,<br/>but nearer is my<br/>smock</li> <li>• <b>Near</b> is shirt, but<br/>nearer is my skin</li> </ul> | مَنْ يَمْدَحُ الْعُرُوسَ إِلَّا أَهْلُهَا                                                                                                                                                                                                |
| <b>Necessity</b> is the mother<br>of invention                                                                                                                          | <ul style="list-style-type: none"> <li>• الْحَاجَةُ تَفْتَقُ الْحِيلَةَ</li> <li>• الْحَاجَةُ أُمُّ الْإِخْتِرَاعِ</li> <li>• مِنَ الْعَجْزِ وَالتَّوَانِي</li> </ul>                                                                    |

|                                                           | نُتِجَتِ الْفَاقَةُ                                                                                                                                                            |
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| <b>Necessity</b> knows no law                             | <ul style="list-style-type: none"> <li>• الضَّرُورَاتُ تُبَيِّحُ</li> <li>المَحْذُورَاتِ</li> <li>• لِلضَّرُورَةِ أَحْكَامٌ</li> <li>• صَاحِبَةُ الْحَاجَةِ أَعْمَى</li> </ul> |
| Choose your <b>neighbour</b> before you choose your house | الْجَارُ قَبْلَ الدَّارِ                                                                                                                                                       |
| What a <b>neighbour</b> gets is not lost                  | جَارَكَ الْأَدْنَى لَا يَعْطُكَ الْأَقْصَى                                                                                                                                     |
| It is <b>never</b> too late to learn                      | اطْلُبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى الْلَحْدِ                                                                                                                             |
| <b>Never</b> trouble trouble till trouble troubles you    | لَا تَعْجَلْ بِالْإِنْبَاضِ قَبْلَ التَّوْتِيرِ                                                                                                                                |
| <b>New</b> lords, new laws                                | إِذَا طَلَعَ سَهِيلٌ رُفِعَ كَيْلٌ<br>وَوُضِعَ كَيْلٌ                                                                                                                          |
| <b>No</b> man can serve two masters                       | <ul style="list-style-type: none"> <li>• مِنْ كَثَرَةِ الْمَلَّاحِينَ غَرِقَتِ</li> <li>السَّفِينَةُ</li> </ul>                                                                |

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|                                                                                       | <ul style="list-style-type: none"> <li>• أَرْيَابٌ مَتَفَرِّقُونَ خَيْرٌ أَمْ<br/>اللَّهُ الْوَاحِدُ الْقَهَّارُ</li> </ul>                                                                                                                                                                                                                                  |
| There is <b>none</b> if there is one, try to find it; if there is none, never mind it | لِكُلِّ دَاءٍ دَوَاءٌ                                                                                                                                                                                                                                                                                                                                        |
| <b>Nothing</b> is certain but death and taxes                                         | <ul style="list-style-type: none"> <li>• لِكُلِّ نَفْسٍ ذَائِقَةُ الْمَوْتِ</li> <li>• كُلُّ امْرِئٍ بِطَوَالِ الْعَيْشِ<br/>مَكْذُوبٌ</li> <li>• لَيْسَ حَيٌّ عَلَى الزَّمَانِ<br/>بِبَاقٍ</li> <li>• لِكُلِّ حَيٍّ أَجَلٌ</li> <li>• الْمَوْتُ حَوْضٌ مُورَوِّدٌ</li> <li>• النَّاسُ نَقَائِعُ الْمَوْتِ</li> <li>• هَامَةٌ الْيَوْمِ أَوْ غَدٍ</li> </ul> |
| There is <b>nothing</b> new under the sun                                             | <ul style="list-style-type: none"> <li>• لَا جَدِيدَ تَحْتَ الشَّمْسِ</li> <li>• كُلُّ جَدَّةٍ سَتُبْلِيهَا عَدَّةٌ</li> </ul>                                                                                                                                                                                                                               |
| <b>Novelty</b> gives pleasure                                                         | لِكُلِّ جَدِيدٍ لَذَّةٌ                                                                                                                                                                                                                                                                                                                                      |
| It is best to be off with                                                             | <ul style="list-style-type: none"> <li>• صَوْرَةُ الْمَوَدَّةِ الصَّدَقِ</li> </ul>                                                                                                                                                                                                                                                                          |

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| <b>old</b> love before you are on with the new                                                                                               | <ul style="list-style-type: none"> <li>• ما الحبّ إلا للحبيب الأول</li> </ul>                                                                                                        |
| <b>Old</b> habits die hard                                                                                                                   | <ul style="list-style-type: none"> <li>• لكلّ قديمٍ حرمةٌ</li> <li>• الفِطامُ شديدٌ</li> </ul>                                                                                       |
| You cannot put an <b>old</b> head on young shoulders                                                                                         | <ul style="list-style-type: none"> <li>• رأيُ الشيخ خيرٌ من مشهدِ الغلامِ</li> <li>• من العناء رياضةُ الهرمِ</li> </ul>                                                              |
| <b>Old</b> is gold                                                                                                                           | العينُ أقدمُ من السنِّ                                                                                                                                                               |
| <ul style="list-style-type: none"> <li>• <b>Old</b> soldiers never die</li> <li>• An <b>old</b> poacher makes the best gamekeeper</li> </ul> | <p>رأيُ الشيخ خيرٌ من مشهدِ الغلامِ</p>                                                                                                                                              |
| <b>One</b> cannot get blood/water from a stone                                                                                               | <ul style="list-style-type: none"> <li>• الحجرُ لا يبيضُ</li> <li>• ما في الحجرِ مبيعٌ</li> <li>• لا يُثمرُ الشكُّ العنبَ</li> <li>• مَنْ يزرعُ الشوكَ لا يحصدُ به العنبَ</li> </ul> |

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| You cannot make an <b>omelette</b> without creaking eggs                                                                                                                                                                     | مَنْ جَدَّ وَجَدَ                                                                                                                                                                                                                  |
| <b>Opportunity</b> never knocks twice at any man's door                                                                                                                                                                      | <ul style="list-style-type: none"> <li>• حصلتُ مِنَ الغنِمةِ على ما اقتضتُه القِسمَةُ</li> <li>• دُعِرَى لَا صَفَى</li> <li>• اشْتَدَّيْ زَيْمٌ</li> <li>• لَا تَدْعَنْ فَتَاةً وَلَا مَرَعَاةً فَإِنَّ لِكُلِّ بَغَاةً</li> </ul> |
| <ul style="list-style-type: none"> <li>• <b>Other</b> countries, other manners</li> <li>• <b>Other</b> days, other ways</li> <li>• <b>Other</b> times, other customs</li> <li>• <b>Other</b> times, other manners</li> </ul> | لِكُلِّ مَقَامٍ مَقَالٌ                                                                                                                                                                                                            |
| <b>Out</b> of sight, out of mind                                                                                                                                                                                             | <ul style="list-style-type: none"> <li>• البَعْدُ جَفَاءٌ</li> <li>• البَعْدُ يُنْسَى</li> </ul>                                                                                                                                   |

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| Things <b>past</b> cannot be recalled               | <ul style="list-style-type: none"> <li>• الْفَانْتُ لَا يُسْتَدْرَكُ</li> <li>• ذَهَبَ أَمْسٍ بِمَا فِيهِ</li> <li>• مَنْ يَقْدُرُ عَلَى رَدِّ أَمْسٍ وَتَطْيِينَ عَيْنِ الشَّمْسِ؟</li> </ul>                        |
| <b>Patience</b> is the key to relief                | <ul style="list-style-type: none"> <li>• الصَّبْرُ مِفْتَاحُ الْفَرَجِ</li> <li>• دَوَاءُ الدَّهْرِ الصَّبْرُ عَلَيْهِ</li> <li>• ارْكَبْ لِكُلِّ حَالٍ سَيْسَاءَهُ</li> <li>• غَمَرَاتٌ ثُمَّ يَنْجَلِينَ</li> </ul> |
| <b>Patience</b> is a virtue                         | <ul style="list-style-type: none"> <li>• الصَّبْرُ أَفْضَلُ مَذْخَرٍ</li> <li>• إِذَا ضَافَكَ مَكْرُوهٌ فَاقْرِهِ صَبْرًا</li> <li>• مَنْ سَاغَ رِيْقَ الصَّبْرِ لَمْ يَحْقُلْ</li> </ul>                             |
| He who <b>pays</b> the piper calls the tune         | <ul style="list-style-type: none"> <li>• مَنْ يَدْفَعُ يَأْمُرُ</li> </ul>                                                                                                                                            |
| If you want <b>peace</b> , you must prepare for war | <ul style="list-style-type: none"> <li>• لَا عَيْشَ لِمَنْ يَضَاجِعُ الْخَوْفَ</li> <li>• يَا رَبِّ هِجَاءُ هِيَ خَيْرٌ مِنْ دَعَا</li> </ul>                                                                         |

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| Do not throw <b>pearls</b> to swine       | <ul style="list-style-type: none"> <li>• لا تنثرِ الدنانيرَ أمامَ الخنازيرِ</li> <li>• لا تَمِيسُكَ ما لا يُسْتَمَسَكَ</li> </ul>                                                                                                                                                                                                                                                                |
| The <b>pen</b> is mightier than the sword | <ul style="list-style-type: none"> <li>• القلمُ برقٌ</li> <li>• طغيانُ القلمِ طغيانُ كلِّ شيءٍ</li> <li>• كم اعترفَ السيفُ ببرزِ القلمِ</li> <li>• القلمُ أحدُ اللسانينِ</li> <li>• القلمُ أبقى أثراً</li> </ul>                                                                                                                                                                                 |
| <b>Physician</b> , heal thyself           | <ul style="list-style-type: none"> <li>• رَبِّ لائِمِ مَليِمٍ</li> <li>• حُلُوَّةٌ تُحَكُّ بِالذَّرَارِيحِ</li> <li>• طَبِيبٌ يَدَاوِي النَّاسَ وَهُوَ مَرِيضٌ</li> <li>• كَيْفَ تَبْصُرُ الْفَقْدَى فِي عَيْنِ أَخِيكَ وَتَدْعُ الْجَذْعَ الْمَعْتَرِضَ فِي عَيْنِكَ؟</li> <li>• وَعَظْتَ لَوْ اتَّعَظْتَ</li> <li>• يَا طَبِيبُ طِبْ لِنَفْسِكَ</li> <li>• يَحْتَهِ وَهُوَ الْآخِرُ</li> </ul> |

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| One <b>picture</b> is worth ten thousand words             | <ul style="list-style-type: none"> <li>• شَهَادَاتُ الْفَعَالِ أَعْدَلُ مِنْ شَهَادَاتِ الرِّجَالِ</li> <li>• غُبَارُ الْعَمَلِ خَيْرٌ مِنْ زَعْفَرَانِ الْعُطْلَةِ</li> <li>• فَضْلُ الْقَوْلِ عَلَى الْفَعْلِ دَنَاءَةٌ</li> </ul> |
| A <b>pitcher</b> goes to the well once too often           | مَا كُلُّ مَرَّةٍ تَسْلُمُ الْجِرَّةُ                                                                                                                                                                                                |
| <b>Pity</b> is akin to love                                | خَيْرَ حَالِبَيْكَ تَنْطَحِينُ                                                                                                                                                                                                       |
| A <b>place</b> for everything, and everything in its place | لِكُلِّ مَقَامٍ مَقَالٌ                                                                                                                                                                                                              |
| If you <b>play</b> with fire you get burnt                 | <ul style="list-style-type: none"> <li>• لَوْ عَيَّرْتَ كَلْبًا خَشِيتَ مُحَارَهُ</li> <li>• مَنْ أَكَلَ السَّمِيمَ اتَّخَمَ</li> <li>• مَنْ عَاشَ الْحَدَادَ احْتَرَقَ بَنَارُهُ</li> </ul>                                         |
| You cannot <b>please</b> everyone                          | <ul style="list-style-type: none"> <li>• رِضَا النَّاسِ غَايَةٌ لَا تُدْرَكُ</li> </ul>                                                                                                                                              |

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|                                                                                                                       | <ul style="list-style-type: none"> <li>• مَنْ أَرَادَ رِضَا النَّاسِ جَمِيعاً فَلَمْ يُدْرِكْهُ</li> </ul>                                                                                |
| All things are <b>possible</b> with God                                                                               | <ul style="list-style-type: none"> <li>• السَّعْدُ وَالنَّحْسُ بِيَدِ اللَّهِ</li> <li>• إِنَّ مِفْتَاحَ الْخَيْرِ بِيَدِ اللَّهِ</li> <li>• إِنَّ الْأَرْزَاقَ بِيَدِ اللَّهِ</li> </ul> |
| When <b>poverty</b> comes in at the door, love flies out of the window                                                | <p>إِنَّ الْحَبِيبَ إِلَى الْإِخْوَانِ ذُو الْمَالِ</p>                                                                                                                                   |
| <ul style="list-style-type: none"> <li>• <b>Poverty</b> is not a crime</li> <li>• <b>Poverty</b> is no sin</li> </ul> | <p>الْفَقْرُ لَيْسَ عَيْباً</p>                                                                                                                                                           |
| An ounce of <b>practice</b> is worth a pound of precept                                                               | <ul style="list-style-type: none"> <li>• التَّجْرِبَةُ مِرَاةُ الْعَقْلِ</li> <li>• مَادَّةُ الْعَقْلِ التَّجْرِبَةُ وَالشُّعُورِ</li> </ul>                                              |
| Self- <b>praise</b> is no recommendation                                                                              | <p>اكَذِّبْ نَفْسَكَ إِذَا حَدَّثَتْهَا</p>                                                                                                                                               |
| <b>Prevention</b> is better than cure                                                                                 | <ul style="list-style-type: none"> <li>• الْمَحَاجَزَةُ قَبْلَ الْمَنَاجِزَةِ</li> <li>• دَرَاهِمُ وَقَايَةٍ خَيْرٌ مِنْ قَنْطَارِ عِلَاجٍ</li> </ul>                                     |

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|                                                               | <ul style="list-style-type: none"> <li>• الحذرُ أشدُّ من الوقمةِ</li> <li>• التقدُّمُ قبل التندُّمِ</li> <li>• في العافية خَلْفٌ من الرّاقيةِ</li> <li>• الواقيةُ خيرٌ من الرّاقيةِ</li> </ul> |
| Self- <b>preservation</b> is the first law of nature          | ارقب البيتَ من راقبه                                                                                                                                                                           |
| <b>Pride</b> goes before a fall                               | بالأرض ولدتك أمك                                                                                                                                                                               |
| <b>Procrastination</b> is the thief of time                   | لا تؤخّر عملَ اليومِ لغدٍ                                                                                                                                                                      |
| The <b>proof</b> of the pudding is in the eating              | <ul style="list-style-type: none"> <li>• لا يُرْفُ السيفُ إلا بالقطعِ</li> <li>• عندَ الرّهانِ تُعرَفُ السوابقُ</li> <li>• بعدَ البلاءِ يكونُ الثناءُ</li> </ul>                               |
| <b>Providence</b> is always on the side of the big battalions | <ul style="list-style-type: none"> <li>• يدُ الله على الفُسطاطِ</li> <li>• يدُ الله مع الجماعةِ</li> </ul>                                                                                     |
| Any <b>publicity</b> is good publicity                        | خُبْأَةُ صدقٍ خيرٌ من يَفْعَةِ سوءٍ                                                                                                                                                            |

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| Never <b>put</b> off till<br>tomorrow what you can<br>do today | <ul style="list-style-type: none"> <li>• لا تُؤَخِّرْ عملَ اليومِ لغدٍ</li> <li>• عَسَى غَدٌ لغيرك</li> </ul>                                                                                                                                                                                     |
| <b>Put</b> your trust in God,<br>but keep your powder<br>dry   | اعقلها وتوكلن                                                                                                                                                                                                                                                                                     |
| The <b>quarrel</b> of lovers is<br>the renewal of love         | <ul style="list-style-type: none"> <li>• وفي العتابِ حياةٌ بينَ<br/>الأقوامِ</li> <li>• شرُّ إخوانك من لا يُعتابُ</li> <li>• ظاهرُ العتابِ خيرٌ من<br/>باطنِ الحقدِ</li> <li>• العتابُ خيرٌ من مكتومِ<br/>الحقدِ</li> <li>• عتابٌ وضنٌّ</li> <li>• معاتبةُ الإخوانِ خيرٌ من<br/>فقدِهم</li> </ul> |
| It never <b>rains</b> but it<br>pours                          |                                                                                                                                                                                                                                                                                                   |
| فؤادي في غشاءٍ من نبالٍ                                        | رمانِي الدهرُ بالأرزاءِ حتَّى                                                                                                                                                                                                                                                                     |

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| تَكَسَّرَتِ النُّضَالُ عَلَى النُّضَالِ               | فَصُرْتُ إِذَا أَصَابَتْنِي سَهَامٌ                                                                                                                                        |
| Short <b>reckonings</b> make long friends             | <ul style="list-style-type: none"> <li>• تَعَاشَرُوا كَالْإِخْوَانِ وَتَحَاسَبُوا كَالْغُرَبَاءِ</li> <li>• تَنَاسَّ مَسَاوِي الْإِخْوَانِ يَدُمُ لَكَ وَدُهُمُ</li> </ul> |
| There is a <b>remedy</b> for everything except death  | لَكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ                                                                                                                                     |
| The dog <b>returns</b> to its vomit                   | <ul style="list-style-type: none"> <li>• رَجَعَ عَلَى حَافِرَتِهِ</li> <li>• رَجَعَ عَلَى قَرَوَاهِ</li> </ul>                                                             |
| <b>Revenge</b> is sweet                               | الْإِنْتِقَامُ عَذْلٌ                                                                                                                                                      |
| <b>Revenge</b> is a dish that can be eaten cold       | <ul style="list-style-type: none"> <li>• مُخْرَنْقٌ لِيَنْبَاعَ</li> <li>• السَّنُورُ الصِّيَاخُ لَا يَصْطَادُ شَيْئاً</li> </ul>                                          |
| The <b>road</b> to Hell is paved with good intentions | حُقَّتِ النَّارُ بِالشَّهَوَاتِ                                                                                                                                            |
| A <b>rolling</b> stone gathers no moss                | كَثِيرُ الْكَارَاتِ قَلِيلُ الْبَارَاتِ                                                                                                                                    |

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| When in <b>Roam</b> , do as the Romans do                | <ul style="list-style-type: none"> <li>• إِذَا كُنْتَ فِي قَوْمٍ فَاحْلُبْ فِي إِيَّانِهِمْ</li> <li>• دَارِهِمْ مَا دُمْتَ فِي دَارِهِمْ</li> <li>• جَارِهِمْ مَا دُمْتَ فِي جَوَارِهِمْ</li> <li>• أَرْضِهِمْ مَا دُمْتَ فِي أَرْضِهِمْ</li> <li>• نَصْفُ الْعَقْلِ مَدَارَةُ النَّاسِ</li> </ul> |
| No <b>rose</b> without a thorn                           | <ul style="list-style-type: none"> <li>• مِنَ الشَّوْكَةِ تَخْرُجُ الْوَرْدَةُ</li> <li>• بِالْأَلَمِ مَا تُخْتَنَنُ</li> </ul>                                                                                                                                                                     |
| If you <b>run</b> after two hares you will catch neither | أَخْذُ الْكَلِّ قَوْتُ الْكَلِّ                                                                                                                                                                                                                                                                     |
| You <b>scratch</b> my back, I'll scratch yours           | أَضَى لِي أَقْدَحُ لَكَ                                                                                                                                                                                                                                                                             |
| <b>See</b> no evil, hear no evil, speak no evil          | خُبَاةُ صَدَقٍ خَيْرٌ مِنْ يَفْعَةِ سَوْءٍ                                                                                                                                                                                                                                                          |
| Good <b>seed</b> makes a                                 | لَيْسَ بَطْنٌ مِنْ بَنِي أُمِّ الْفَرَسِ                                                                                                                                                                                                                                                            |

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| good crop                                                                                                                                                                         |                                                                                                                                                                                             |
| <b>Seeing</b> is believing                                                                                                                                                        | ليس الخبرُ كالمعاينةِ                                                                                                                                                                       |
| <b>Seek</b> and ye shall find                                                                                                                                                     | أسرعُ فقداناً تُسرّعُ وجداناً                                                                                                                                                               |
| If you would be well<br><b>served</b> , serve yourself                                                                                                                            | رويداً يلحقُ الذاريونَ                                                                                                                                                                      |
| <b>Set</b> a thief to catch a<br>thief                                                                                                                                            | <ul style="list-style-type: none"> <li>• الطيرُ بالطيرِ يُصطادُ</li> <li>• السُودانُ بالتمرِ</li> <li>• يُصطادونَ</li> </ul>                                                                |
| <ul style="list-style-type: none"> <li>• The <b>shoemaker's</b><br/>son always goes<br/>barefoot</li> <li>• A <b>shoemaker's</b> wife<br/>is always the worst<br/>shed</li> </ul> | <ul style="list-style-type: none"> <li>• الإسكافُ حافٍ والحائكُ<br/>عريانُ</li> <li>• كالإبرةِ تكسوُ الناسَ</li> <li>• واستُها عاريةٌ</li> <li>• يكسوُ الناسَ واستُها<br/>عاريةٌ</li> </ul> |
| A <b>shut</b> mouth catches<br>no flies                                                                                                                                           | ربّ كلمةٍ تقولُ لصاحبها دغني                                                                                                                                                                |
| <b>Silence</b> is golden                                                                                                                                                          | <ul style="list-style-type: none"> <li>• الصمتُ أولى من الكلامِ</li> <li>• الصمتُ حكمٌ وقليلٌ فاعلهُ</li> </ul>                                                                             |

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|                                            | <ul style="list-style-type: none"> <li>• الصمتُ أحمدُ من عيِّ الكلامِ (المنطقِ)</li> <li>• خيرُ الخلالِ حفظُ اللسانِ</li> <li>• ربَّ كلمةٍ سلبتُ نعمةً</li> <li>• الصمتُ يُكسبُ أهله المحبةَ</li> <li>• عيِّ الصمتِ أحسنُ من عيِّ المنطقِ</li> <li>• عيِّ صامتٌ خيرٌ من عيِّ ناطقٍ</li> <li>• قد أفلح الساکتُ الصموتُ</li> </ul> |
| Silence means consent                      | <ul style="list-style-type: none"> <li>• السکوتُ أخو الرضا</li> <li>• ربّما كان السکوتُ جواباً</li> <li>• أقرَّ صامتٌ</li> </ul>                                                                                                                                                                                                 |
| Sing before breakfast,<br>cry before night | يومُ السرورِ قصيرٌ                                                                                                                                                                                                                                                                                                               |
| No <b>smoke</b> without fire               | <ul style="list-style-type: none"> <li>• لا دخانٌ بلا نارٍ</li> <li>• لكلِّ إشاعةٍ أصلٌ</li> </ul>                                                                                                                                                                                                                               |
| A <b>soft</b> answer turneth<br>away wrath | إنَّ الرثیئةَ تفتأ الغضبَ                                                                                                                                                                                                                                                                                                        |

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| Softly, softly, catchee<br>monkey                      | كلُّ خاطِبٍ على لسانه تمرّة                                                                                                                                                                                                                                                                |
| Something is better<br>than nothing                    | <ul style="list-style-type: none"> <li>• سوء الاستمّاكِ خيرٌ من</li> <li>حسنِ الصّرعَةِ</li> <li>• مَنْ حَقَرَ حَرَمَ</li> <li>• يركبُ الصّعبَ مَنْ لا</li> <li>ذلّولَ له</li> </ul>                                                                                                       |
| A sound mind in a<br>sound body                        | العقلُ السّليمُ في الجِسمِ السّليمِ                                                                                                                                                                                                                                                        |
| He that sows the wind<br>shall reap the whirl-<br>wind | مَنْ زَرَعَ الرّيحَ حَصَدَ العاصِفَةَ                                                                                                                                                                                                                                                      |
| As you sow, so you reap                                | <ul style="list-style-type: none"> <li>• يَحْصُدُ المَرْءُ ما زَرَعَ</li> <li>• لا تجنّ من الشوكِ العنبَ</li> <li>• لا تجزَعَنَّ من سنّةٍ أنتَ</li> <li>سِرَّتَها</li> <li>• مَنْ يزرعِ الشوكَ لا</li> <li>يحصدُ به العنبا</li> <li>• مَنْ زَرَعَ المعروف حَصَدَ</li> <li>الشكر</li> </ul> |

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|                                                                   | <ul style="list-style-type: none"> <li>• الناسُ مجزيّون بأعمالهم<br/>إِنْ خَيْراً فَخَيْرٌ وَإِنْ شَرّاً<br/>فَشَرٌّ</li> </ul>                                                                   |
| A <b>sow</b> may whistle,<br>though it has an ill<br>mouth for it | كَدَّبَ الْعَيْرُ وَإِنْ كَانَ بَرَحَ                                                                                                                                                             |
| <b>Spare</b> the rod and spoil<br>the child                       | <ul style="list-style-type: none"> <li>• نَعَمْ الْمُؤَدَّبَ الْعَصَا</li> <li>• الْعَصَا لِمَنْ عَصَى</li> <li>• مَنْ أَدَّبَ وَلَدَهُ رَجَحَ</li> </ul>                                         |
| <b>Speech</b> is silver                                           | مَا الْإِنْسَانُ لَوْلَا اللِّسَانُ إِلَّا<br>صُورَةٌ مُمَثِّلَةٌ أَوْ بَهِيمَةٌ مُهْمَلَةٌ                                                                                                       |
| <b>Speech</b> is silver, but<br>silence is golden                 | <ul style="list-style-type: none"> <li>• خَيْرُ الْكَلَامِ حِفْظُ اللِّسَانِ</li> <li>• مَقْتَلُ الرَّجُلِ بَيْنَ فَكْيِهِ</li> <li>• سَلَامَةُ الْإِنْسَانِ فِي حِفْظِ<br/>اللِّسَانِ</li> </ul> |
| What you <b>spend</b> , you<br>have                               | <ul style="list-style-type: none"> <li>• مَنْ قَرَّ عَيْنًا بَعِيشَهُ نَفَعَ</li> <li>• لَكَ مِنْ مَالِكَ مَا أَنْفَقْتَ</li> <li>• خَيْرُ مَالِكَ مَا نَفَعَكَ</li> </ul>                        |
| One <b>step</b> at a time                                         | ثَوْبِكَ لَا تَقْعُدُ تَطْيِيرُ بِهِ الرِّيحُ                                                                                                                                                     |

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| Sticks and stones may break my bones, but words will never hurt me                                                        | الرفقُ يَمُنُّ والخرقُ شؤمٌ                                                                                                                                                           |
| The more you <b>stir</b> it the worse it stinks                                                                           | سقطتْ به النصيحةُ على الظنة                                                                                                                                                           |
| A <b>stitch</b> in time saves nine                                                                                        | إحفظْني أنْفَعَكَ                                                                                                                                                                     |
| <ul style="list-style-type: none"> <li>Forbidden fruit is <b>sweet</b></li> <li><b>Stolen</b> waters are sweet</li> </ul> | <ul style="list-style-type: none"> <li>أحبُّ شيءٍ إلى الإنسانِ ما مُنِعَا</li> <li>الإنسانُ حريصٌ على ما مُنِعَ</li> <li>كلُّ مَبْذُولٍ مملولٌ</li> <li>كلُّ ممنوعٍ متبوعٌ</li> </ul> |
| After the <b>storm</b> comes sunshine                                                                                     | <ul style="list-style-type: none"> <li>إنَّ بعدَ العسرِ يُسرًا</li> <li>كلُّ همٍّ إلى فرَجٍ</li> <li>كلُّ بؤسٍ ونعيمٍ زائلٌ</li> <li>من السرورِ بكاءٌ</li> </ul>                      |
| <b>Strike</b> while the iron is hot                                                                                       | <ul style="list-style-type: none"> <li>اضربْ حديدًا حاميًا لا</li> </ul>                                                                                                              |

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|                                                                    | <p>نفع منه إنْ بَرَدَ</p> <ul style="list-style-type: none"> <li>• الدهرُ أروُدُ مستبَدُّ</li> <li>• اشتدَّيْ زَيْمٌ</li> </ul>                                                                                                                                                                                                                            |
| <p><b>Success</b> has many fathers, while failure is an orphan</p> | <p>النَّاسُ أَتْبَاعُ مَنْ غَلَبَ</p>                                                                                                                                                                                                                                                                                                                      |
| <p>Never let the <b>sun</b> go down on your anger</p>              | <ul style="list-style-type: none"> <li>• الغضبُ غُولُ الحِلْمِ</li> <li>• مَنْ أَطَاعَ غَضَبَهُ أَضَاعَ أَدَبَهُ</li> </ul>                                                                                                                                                                                                                                |
| <p><b>Take</b> the goods the gods provide</p>                      | <p>اللقوحُ الرَّبِيعَةُ مَالٌ وَطَعَامٌ</p>                                                                                                                                                                                                                                                                                                                |
| <p>Don't <b>teach</b> your grandmother to suck eggs</p>            | <ul style="list-style-type: none"> <li>• اسْتَ الْبَانِنِ أَعْلَمُ</li> <li>• كَمَعَلَمَةٍ أُمُّهَا الْبِضَاعُ</li> <li>• لَا تَعْلَمُ الْيَتِيمَ الْبِكَاءَ</li> <li>• لَا تُقَرِّعْ لَهُ الْعَصَا وَلَا تُقَلِّقْ لَهُ الْحَصَا</li> <li>• مَعَاوِدُ السَّقِيِّ سُقِّي صَبِيًّا</li> <li>• مَنْ جَرَّبَ الْمَجْرَبَ حَلَّتْ بِهِ النَّدَامَةُ</li> </ul> |

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| You can't <b>teach</b> an old dog new tricks            | أدبُ الشيخِ عناءُ                                                                                                                                                                                              |
| <b>Tell</b> the truth and shame the Devil               | <ul style="list-style-type: none"> <li>• سُبِّني واصْدُقْ</li> <li>• ذُرْ مشكلَ القولِ وإنْ كان حقّاً</li> <li>• سهمُ الحقِّ مريشٌ يشكُّ</li> <li>• عَرَضَ الحُجَّةِ</li> <li>• مَنْ صدقَ اللهَ نجا</li> </ul> |
| <b>Think</b> first and speak afterwards                 | فَكَّرْ مراراً ثمَّ قُلْ                                                                                                                                                                                       |
| <b>Three</b> may keep a secret, if two of them are dead | قال الصِّلَتانِ العبدِي:                                                                                                                                                                                       |
| فَكُنْ عندَ سرِّكَ خبِّ النجِي                          | بنِي بدا خبُّ نجوى الرِّجالِ                                                                                                                                                                                   |
| وسرُّ الثَّلاثَةِ غيرُ الخَفِي                          | وسرُّكَ ما كانَ عندَ امرئٍ                                                                                                                                                                                     |
|                                                         | وقال الرّاعي النَّميري:                                                                                                                                                                                        |
| وللسرِّ حالاتٌ فَمِنْهُ جَماعَةٌ                        | ومِنْهُ نَجِيانٌ وأحزَمُها الفَرْدُ                                                                                                                                                                            |
| وأفضَلُ مِنْها صَوْنُ سرِّكَ كاتِماً                    | إلى الفرصِ اللَّانِي يَنالُ بها                                                                                                                                                                                |

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|                                                                                                                     | الجَدُّ                                                                                                                                                              |
|                                                                                                                     | <ul style="list-style-type: none"> <li>• صدرك أوسع لسرِّك</li> <li>• أملكُ الناسُ لنفسه</li> <li>• أكتمهم لسرّه</li> </ul>                                           |
| He who rides a <b>tiger</b> is afraid to dismount                                                                   | إِذَا عَلِيهَا وَإِذَا لَهَا                                                                                                                                         |
| <ul style="list-style-type: none"> <li>• <b>Time</b> and tide wait for none</li> <li>• <b>Time</b> flies</li> </ul> | الْفُرْصُ تَمُرُّ مَرَّ السَّحَابِ                                                                                                                                   |
| <b>Time</b> is a great healer                                                                                       | كَلَامُ اللَّيْلِ يَمْحُوهُ النَّهَارُ                                                                                                                               |
| <b>Time</b> is money                                                                                                | الْوَقْتُ مَنْ ذَهَبٍ                                                                                                                                                |
| There is a <b>time</b> and place for everything                                                                     | مَطَرَةٌ فِي نَيْسَانَ خَيْرٌ مِنْ أَلْفِ سَاقٍ                                                                                                                      |
| There is a <b>time</b> for everything                                                                               | <ul style="list-style-type: none"> <li>• لِكُلِّ وَقْتٍ عَمَلٌ</li> <li>• لِكُلِّ قَضَاءٍ جَالِبٌ وَلِكُلِّ دَرٍّ حَالِبٌ</li> <li>• لِكُلِّ غَدٍ طَعَامٌ</li> </ul> |
| <b>Time</b> will tell                                                                                               | • يَأْتِيكَ كُلُّ غَدٍ بِمَا فِيهِ                                                                                                                                   |

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|                          | <ul style="list-style-type: none"> <li>• سَيُبْدِي لَكَ الْآيَاتُ مَا كُنْتَ جَاهِلًا</li> <li>• عِشْ تَرَمَا لَمْ تَرَ</li> <li>• كَمْ فِي ضَمِيرِ الْغَيْبِ مِنْ سِرٍّ مُحَجَّبٍ</li> <li>• مَهْمَا تَعِشْ تَرَهُ</li> <li>• يَأْتِيكَ كُلُّ غَدٍ بِمَا فِيهِ</li> </ul>                                                                                                                                                                                   |
| Time works wonders       | إِنَّ تَعِشْ تَرَمَا لَمْ تَرَهُ                                                                                                                                                                                                                                                                                                                                                                                                                             |
| No time like the present | <ul style="list-style-type: none"> <li>• سِرٌّ وَقَمَرٌ لَكَ</li> <li>• أَهْنَى الْمَعْرُوفِ أَوْحَادَ</li> </ul>                                                                                                                                                                                                                                                                                                                                            |
| Tit for tat              | <ul style="list-style-type: none"> <li>• مَنْ يُرِي يَوْمًا يَرِ بِهِ</li> <li>• بِسِلَاحٍ مَا يُقْتَلَنَّ الْقَتِيلُ</li> <li>• جَزِيئَتُهُ حَذْوُ النَّعْلِ بِالنَّعْلِ</li> <li>• رُمِي فَلَانٌ بِحَجَرِهِ</li> <li>• رَدَّ الْحَجَرُ مِنْ حَيْثُ جَاءَكَ</li> <li>• الشَّرُّ لِلشَّرِّ خُلِقَ</li> <li>• ضَرَحَ الشَّمُوسَ نَاجِزًا</li> <li>• بَنَاجِزٍ</li> <li>• أَلَهُ لَهُ كَمَا يُلْهِي لَكَ</li> <li>• وَأَجْزِي الْقَرْضَ بِالْقَرْضِ</li> </ul> |

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|                                         | <ul style="list-style-type: none"> <li>• مَنْ أَعْطَى بَصْلَةً أَخَذَ ثُومَةً</li> </ul>                                                                                                                                                                                                                                                                                                                                                  |
| Times change and we with time           | <ul style="list-style-type: none"> <li>• لَا يَبْقَى شَيْءٌ عَلَى حَالِهِ</li> <li>• خَلِيلِي إِنَّ الْعَسَرَ سَوْفَ يُفِيقُ</li> <li>• الدَّهْرُ أَنْكَبُ لَا يُلْبُ</li> </ul>                                                                                                                                                                                                                                                          |
| Today you; tomorrow me                  | يَوْمَ لَكَ وَيَوْمَ عَلَيْكَ                                                                                                                                                                                                                                                                                                                                                                                                             |
| A still <b>tongue</b> makes a wise head | <ul style="list-style-type: none"> <li>• اسْتَعْمَالُ الصَّمْتِ حِكْمَةٌ</li> <li>• وَلَكِنْ قَلَّ مَنْ يَسْتَعْمِلُهَا</li> <li>• الصَّمْتُ حَكْمٌ وَقَلِيلٌ فَاعْلَمْ</li> <li>• رَبِّ رَأْسٍ حَصِيدُ لِسَانٍ</li> <li>• زُمَّ لِسَانَكَ تَسْلَمْ جَوَارِحُكَ</li> <li>• أَشَأْمُ كُلِّ أَمْرٍ بَيْنَ فُكَيْهِ</li> <li>• الْمَكْثَارُ كَحَاطِبٍ لَيْلٍ</li> <li>• مَنْ عَضَّ عَلَى شِبْدِ عَهْ</li> <li>• أَمِنَ الْأَثَامَ</li> </ul> |
| A <b>tooth</b> for a tooth              | <ul style="list-style-type: none"> <li>• إِنَّ كُنْتَ رِيحاً فَقَدْ لَاقَيْتَ إِعْصَاراً</li> <li>• حَوْتاً تَمَاقَسُ</li> </ul>                                                                                                                                                                                                                                                                                                          |

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|                                                              | • الذنب للضيع                                                          |
| A <b>trade</b> in hand insures<br>against poverty            | صنعة في اليد أمان من الفقر                                             |
| <b>Travel</b> broadens the<br>mind                           | • سيروا في الأرض<br>• في التجارب علم<br>مستأنف                         |
| He <b>travels</b> fastest who<br>travels alone               | • من خفة السفر ألا تهتم<br>بخف ولا حافر<br>• صاحب سوء قطعة من<br>النار |
| Put your <b>trust</b> in God,<br>and keep your powder<br>dry | اعقلها وتوكل                                                           |
| <b>Truth</b> will prevail                                    | • الحق يعلو ولا يُعلى عليه<br>• الحق أغلب<br>• الحق أبلج والباطل لجج   |
| <b>Truth</b> is stranger than<br>fiction                     | • الحق مرّ<br>• الحق مغضبة<br>• في النصح لسع العقارب                   |

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|                                                                          | • في نصحه حُمة العُرب                                                                                                      |
| While <b>two</b> dogs are fighting for a bone, a third runs away with it | إذا تخاصم اللصانِ ظهر<br>المسروقُ                                                                                          |
| One good <b>turn</b> deserves another                                    | أضئ لي أقدح لك                                                                                                             |
| <b>Union</b> is strength                                                 | • في الاتحادِ قوّة<br>• يدُ الله مع الجماعةِ<br>• لبّدوا بالأرضِ تحسبوا<br>جرائمَ                                          |
| <b>United</b> we stand,<br>divided we fall                               | • في الاتحادِ قوّة<br>• آفةُ العدوِّ اختلافُ الكلمةِ<br>• إذا اختلف القومُ أمكنوا<br>عدوّهم<br>• لولا الونامُ لهلك الأنامُ |
| A <b>vessel</b> fitters what it contains                                 | • كلُّ إناءٍ بما فيه ينضجُ<br>• لتحملَ عضةً جناها                                                                          |
| <b>Victory</b> does not come by jealousy                                 | الحسودُ لا يسودُ                                                                                                           |

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| <b>Violence</b> begets violence                   | عاد الحرام حلالاً                                                                                                                                                                                               |
| <b>Wait</b> and watch                             | رويداً الغزو ينمرق                                                                                                                                                                                              |
| We must learn to <b>walk</b> before we can run    | قبل الرّماء تملأ الكنانن                                                                                                                                                                                        |
| <b>Walls</b> have ears                            | <ul style="list-style-type: none"> <li>• للفضاء آذانٌ والسنة بغير حدّ</li> <li>• لكلّ ساقطةٍ لاقطة</li> <li>• إنّ للحيطان آذاناً</li> <li>• إذا تكلمت بليّل</li> <li>• فاخفض: وإذا تكلمت نهراً فانفض</li> </ul> |
| <b>Walnuts</b> and pears you plant for your heirs | <ul style="list-style-type: none"> <li>• ربّ زارعٍ حاصدٌ سواه</li> <li>• ربّ ساعٍ لقاعدٍ</li> <li>• في المالِ أشرائك وإنّ شحّ ربّه</li> <li>• قريحةٌ يصدى بها المقرّح</li> <li>• كدودة القزّ</li> </ul>         |

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| If you <b>want</b> a thing done, do it yourself            | <ul style="list-style-type: none"> <li>• ما حَكَ ظَهْرَكَ مِثْلُ يَدِكَ</li> <li>• اقلْعْ شَوْكَكَ بِيَدِكَ</li> <li>• ما يَأْسُو جِرَاحَكَ مِثْلُ يَدِكَ</li> <li>• ما سَدَّ فِقْرَكَ مِثْلُ ذَاتِ يَدِكَ</li> </ul> |
| <b>Waste</b> not, want not                                 | غَرْنِي بُرْدَاكَ مِنْ خَدَافِلِي                                                                                                                                                                                     |
| Don't go near the <b>water</b> until you learn how to swim | لَا تَقْعَنَّ الْبَحْرَ إِلَّا سَابِحًا                                                                                                                                                                               |
| Still <b>waters</b> run deep                               | <ul style="list-style-type: none"> <li>• مَرَّ بِالْبَحْرِ الْهَائِجِ وَلَا</li> <li>• تَمَرَّ بِالْبَحْرِ الْهَادِئِ</li> <li>• تَحْتَ السَّوَاهِي دَوَاهٍ</li> </ul>                                                |
| The <b>way</b> to a man's heart is through his stomach     | <ul style="list-style-type: none"> <li>• الْمَعْدَةُ مِفْتَاحُ الْقَلْبِ</li> <li>• الْمَعْدَةُ هِيَ الطَّرِيقُ إِلَى الْقَلْبِ</li> <li>• أَطْهَمَ الْغَمِّ تَسْتَحُ الْعَيْنِ</li> </ul>                            |
| All's <b>well</b> that ends well                           | <ul style="list-style-type: none"> <li>• الْأَعْمَالُ بِخَوَاتِمِهَا</li> <li>• الْأُمُورُ بِخَوَاتِمِهَا</li> </ul>                                                                                                  |
| <b>What</b> goes up must                                   | • كُلُّ مَلَكٍ إِلَى زَوَالٍ                                                                                                                                                                                          |

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| come down                                | <ul style="list-style-type: none"> <li>• كُلُّ نَفَاقٍ إِلَى كَسَادٍ</li> <li>• كُلُّ كَوْنٍ إِلَى فُسَادٍ</li> <li>• كُلُّ هَبُوبٍ إِلَى رُكُودٍ</li> <li>• كُلُّ نَعِيمٍ إِلَى نَفَادٍ</li> </ul>                                                                                                                    |
| <b>Wild</b> goose chase                  | <ul style="list-style-type: none"> <li>• كَمَبْتَغِي (كَطَالِبِ) الصَّيْدِ</li> <li>• فِي عَرِيْسَةِ الْأَسَدِ</li> <li>• كَالْقَابِضِ عَلَى الْمَاءِ</li> <li>• لَا أَبُوكَ نُشِيرُ وَلَا التُّرَابُ نَقْدُ</li> <li>• مَتَى عَهْدُكَ بِأَسْفَلٍ فِيكَ</li> <li>• يَطْلُبُ الدَّرَاجُ فِي حَبْسِ الْأَسَدِ</li> </ul> |
| <b>Wilful</b> waste makes<br>woeful want | <ul style="list-style-type: none"> <li>• جَرَعَ وَأَوْشَالَ</li> <li>• إِنَّ الْمُبْدِرِينَ إِخْوَانُ الشَّيَاطِينِ</li> <li>• لَيْسَ كُلَّ حِينٍ أَحْلَبُ فَأَشْرَبُ</li> <li>• مَنْ أَنْفَقَ وَلَمْ يَحْسَبْ هَلْكَ وَلَمْ يَدِرْ</li> </ul>                                                                         |
| He who <b>wills</b> the end,             | من طلب الغاية صار بداية                                                                                                                                                                                                                                                                                                |

|                                                                |                                                                                                                                                                                                                                            |
|----------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| wills the means                                                |                                                                                                                                                                                                                                            |
| Where there's <b>will</b> ,<br>there's way                     | العجزُ ريبَةٌ                                                                                                                                                                                                                              |
| When the <b>wine</b> is in, the<br>wit is out                  | <ul style="list-style-type: none"> <li>• الخمرُ مفتاحُ كلِّ شرٍّ</li> <li>• الخمرُ جماعُ الآثامِ</li> <li>• الخمرُ مسلاةٌ للهَمِّ</li> <li>• الخمُّ تعطي من البخيلِ</li> <li>• أفسدَ الناسَ الأحمرانِ</li> <li>• اللحمُ والخمرُ</li> </ul> |
| It is easy to be <b>wise</b><br>after the event                | في الاعتبارِ غنى عن الاختبارِ                                                                                                                                                                                                              |
| If you <b>wish</b> to be<br>obeyed don't ask the<br>impossible | إن أردتَ أن تُطاعَ فسل ما<br>يُسْتَطاعُ                                                                                                                                                                                                    |
| The <b>wish</b> is father to the<br>thought                    | <ul style="list-style-type: none"> <li>• الهوى يقظانُ</li> <li>• كلُّ في الهوى ليثٌ</li> <li>• إنما تحولُ الآمالُ حيثُ<br/>الرغبةُ ويسقطُ الطيرُ<br/>حيثُ تُنثرُ الحبَّةُ</li> </ul>                                                       |

|                                                                                              |                                                                                                                                                                                                                    |
|----------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| If <b>wishes</b> were horses,<br>beggars would ride                                          | <ul style="list-style-type: none"> <li>• الحِلْمُ والمُنَى أخوان</li> <li>• إِنَّ المُنَى رأسُ أموالِ</li> <li>المفاليِسِ</li> <li>• قِصَارَى المِتمَنَى الخِيبَةُ</li> </ul>                                      |
| You cannot <b>win</b> them all                                                               | مَنْ أَرَادَ أَنْ يُدْرِكَ رِضَا النَّاسِ<br>جَمِيعاً فَلَمْ يُدْرِكْهُ                                                                                                                                            |
| A <b>woman</b> , a dog and a<br>walnut tree, the more<br>you beat them the<br>better they be | <ul style="list-style-type: none"> <li>• أَجْعُ كَلْبَكَ يَتْبَعُكَ</li> <li>• عَبِيدُ الْعَصَا</li> <li>• لَا تَرْفَعُ عَصَاكَ عَنْ أَهْلِكَ</li> <li>• مَنْ يُدَارِ الْمَشْطَ يَنْتَفِ<br/>لِحَيْتِهِ</li> </ul> |
| A <b>woman's</b> place is in<br>the home                                                     | قَرْنَ فِي بَيْوتِكُنَّ                                                                                                                                                                                            |
| A <b>word</b> uttered may<br>bring wealth as well as<br>ruin                                 | رُبَّ كَلِمَةٍ جَلَبَتْ نَقْمَةً وَرُبَّ<br>كَلِمَةٍ سَلَبَتْ نَقْمَةً                                                                                                                                             |
| A <b>word</b> to the wise is<br>enough                                                       | <ul style="list-style-type: none"> <li>• اللَّيِّبُ تَكْفِيهِ الْإِشَارَةُ</li> <li>• إِنَّ الْعَصَا قُرْعَتْ لَذِي<br/>الْحِلْمِ</li> </ul>                                                                       |

|                                                        |                                                                                                                             |
|--------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------|
| If you won't <b>work</b> you<br>shan't eat             | <ul style="list-style-type: none"> <li>• الصنعة في الكفّ أمان</li> <li>من الفقر</li> <li>• ألقِ دلوّك في الدّلاء</li> </ul> |
| The <b>worth</b> of a thing is<br>what it will bring   | قيمة كلّ امرئ ما يُحسنه                                                                                                     |
| <b>Young</b> men may die, but<br>old men must die      | شبيبك ناعيك                                                                                                                 |
| <b>Zeal</b> without knowledge<br>is fire without light | الحماس بلا معرفة نور بلا<br>ضياء                                                                                            |



Presently teaching Arabic as an Assistant Professor in the department of Arabic, Jamia Millia Islamia (New Delhi) *Dr. Aurang Zeb Azmi* (born in 1977) received his early education from Madrasa-tul-Islah (Azamgarh). He was graduated from Jamia Millia Islamia in 1999. He completed Postgraduate Programme in Arabic in 2001

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Dr. Azmi started his career from Jawaharlal Nehru University where he taught Arabic for six years as a Guest Lecturer in the centre of Arabic & African Studies. Thereafter, on 1<sup>st</sup> of June 2009, he joined Visva-Bharati (W.B) as an Assistant Professor in the department of Arabic, Persian, Urdu and Islamic Studies. He is now editing an Arabic research quarterly journal 'Majalla-tul-Hind'. Recently his name was declared for the Presidential award '*Maharishi Badrayan Vyas Samman*' for the year 2014 in the field of Arabic language & literature.

ISBN 819256117-8



  
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